SPIRITUAL TELEGRAPH

[illegible]

THE AGITATION OF THOUGHT IS THE ROOTING OF WISDOM

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THE SPIRITUAL TELEGRAPH

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CAN THERE BE SPIRITS?

The following article from Mr. Dunmore in reply to Mr. Partridge in the Telegraph of Feb. 19th, has been on hand some days, and we will not delay its publication any longer, although Mr. Partridge is at present out of the city. When Mr. P. returns from the country, he will probably reply.

After a desultory paragraph concerning the tables by which men in different stations are addressed, which we omit for the time, Mr. Dunmore comes to the subject in discussion as follows:

Life, you then define:

"Life we consider to be the principle or germ of manifestation which pervades the universe and fills everything that is. We say that life is everywhere, in everything, and is the cause of all manifestations."

To part of this I fully assent. "Life is everywhere and in everything." Whether it "is the cause of all manifestations," may be of more doubt. I also fully accept your illustration that "life is manifested in all animals, throughout vegetation, and in all earth," is by no means absent from the granite rocks. You say:

"The lowest plane of life-manifestation is the crystalline, which otherwise and contains the higher—the vegetable plane. Beginning at the lower origin of the vegetable plane, it progresses to the higher vitalization and evolves the animal; there and commencing with the lower grade of animals. Life on this plane develops higher grades and finally vitalization and evolves man. As the planes are continuous in nature, it is difficult or impossible to distinguish between the highest point in any one of these planes, and the lowest point of the succeeding plane."

I have given the same proposition in other form. All matter is of infinite degrees of development, and so closely connected with degree with that below and above it, that the lowest in what we hardly distinguish where one begins and another ends; mineralizing runs into vegetation, and vegetation into animation.

Here we have a position to commence, but as I am trying to reason by analogy, the following

"And here again, as the lowest plane of the man-kingdom was so intimately connected with the lower kind of human beings, so now we have proposed to the consideration of the plane and have reached the spiritual plane."

But is the analogy close—the argument good? For only a life manifest throughout all matter, but is there not an apparent direct contrary in the manner of their manifestation, in all the planes of development?—the same generation, metamorphosis and dissolution? In all mineralizing there are congelations and petrifications or incrustations; in all vegetation the seed falls into the ground and the plant bursts forth. Animals eat and drink—vegetables and minerals and rain. Does not the same law of birth, growth, and death govern both planes? We cover law of mineralizing, but will not science demonstrate that the same law governs that plane? Further, by what right do we assume that minerals only, had and have sensations? [illegible] of a [illegible] and a life cry is given. Cut off a spider's limb, and through it a number of days shows it was hurt, the same kind of evidence of pain. Cut off the limb of a tree, and the tree shrinks, shows and moans in that place (pitiful as, and is, this, we know we is does not feel pain). We know that generation, in the fullness of ardent love, produces a pleasurable sensation, and parturition a suffering, on the higher order. Now, more we that when the seed germinate, and the tender bud, in the genial spring time of warm rain and bright sunshine, and green mountains, is not this? Are not all the analogies of animal, vegetable, and mineral, alike or similar? Is not all vital, know of that life in this world? Do not all minerals and vegetables, at least, generate and produce each of the kind, and require food and drink to sustain their development and maturity? To make your analogy and argument good, must not the spiritual plane be only a higher development of this world? Must not figures eat and drink, generate, give birth and die, similar to development of other planes? If I have misunderstood or misdrawn my thought, show its not those more invariable? Therefore, in this effort at analogical reasoning, have you not failed to demonstrate the possibility of spiritual existence? "So far as we are able to observe, reason, and to produce Spirit-existence on analogy, the same as I think, we made out."

Your demonstrable evidence of spiritual existence, you then give:

"If we can find an evidence for such a material personality, we are equally bound to accept it upon the grounds and evidences, as we do the existence of the world, by means of material analogies. These grounds are considered, the witnesses are full of human personal life, [illegible] claiming to be the spirits of our relatives and friends, and they given some identity in the same way that we identify the living from them present."

Is not this an appeal to the very thing in question? Is it not like quoting the Bible to prove its own authenticity? I ask, If figures are but, as there not conclusions proved enough, enough where to demonstrate the possibility, without appeal to strange facts challenging a new proof, and [illegible]? May I not reasonably ask, are these facts that are true, and are they figurations or the same? Is there not reasonable possibility that figurations are a reason, and that further searchings will not demonstrate a natural, human, physical cause? If this is my thought, and I am looking for such possibility, is not my demand for a demonstration of the possibility of spirit-existence or direct reason to the alleged evidence of a strange force [illegible]? Is it not reasonable to say, Prove these spiritual existences possible, then suppose I shall be convinced by figures?

You give the following definition of figures:

"Figures in life at that degree where it blends with reason and consciousness personality. There, a new element is imparted into life. Life is no longer a blind force, but a conscious intelligent one. Human figures or social organisations are over the [illegible] personal identity."

Is not reason the combination of thought, intellect, intelligence? Does not the human dog not get [illegible] intelligence, intellect, thought? [illegible] Where the reasoning, reasoning, a thought, or not or, while to not [illegible] forth, to reason and reason humanly and have with [illegible] and intelligence, to have to reason, etc. [illegible] when a human or thought is shown a dog to bring up the cows, or [illegible] they not showing manifestations of life at that degree where it blends with reason and consciousness personality? Is not the intellect of intellectual [illegible] more in all other animals or it is a reason? Whether in the manifestations of "consciousness personality" different in the human from what it is in any other animal? Does if I have a seed or figure, have not my horse dog, cat, pig, etc.? And, by the analogies of our common platform, have not all animals, all vegetation, and all mineralizing?

In the Telegraph for February 19—Mr. [illegible] I move to the reasonings of our readers. In them I also submit who reviews the more similar and harmonious of purposes. How greater personal disputants are to have the question of [illegible] for animals or mineralizing, and for what they [illegible] the [illegible] of [illegible], [illegible] and [illegible]. If "to our friend [illegible] [illegible] but changes we will hang a lawyer, and [illegible] to the importance of prosecuting. I will only refer our readers to the [illegible], and our [illegible], commending to every paragraph of his article. If I am not [illegible], and [illegible], I do not know how to be.

I will [illegible] a few of his points. He says:

"[illegible] a [illegible] [illegible] [illegible]

further steps, that all the angles made by any number of straight lines meeting at the center of a circle, are equal to four right angles and so on. No fact is brought forward to demonstrate these propositions. Reason does it without "the benefit of a single fact upon which to plant her verdict. Is it asking too much of Spiritualism, that it shall equal mathematics in its appeal to the reason?

He says I am not an earnest inquirer after the truth of Spiritualism, but a confirmed "unbeliever," ready only to oppose all belief. Suppose I am not seeking for the truth of Spiritualism, may I not be an earnest seeker after truth? Suppose I am confirmed in unbelief; may I not be earnest and anxious for candid discussion, that truth may be learned, and willing to accept that truth, however much against my preconception? Suppose I am a lawyer, and that it "is not a vital question to" me that I have "but a lawyer's interest in it" and am only seeking intellectual amusement; have I not asked questions germane to the subject, worthy candid respectful attention? And is it not the province of Spiritualism to solve well-suggested doubts? Is it manful to answer: "Lawyers and children may ask questions the devil himself can't answer"? Will any real lawyer ask a question a sneer will answer, or the court has a right to ignore? And are not children the most fertile in questions involving startling and difficult analogies, simply because their reason is unbound, and chases an analogy to the very end? Many a sincere, routine, but otherwise able orthodox sectarian has been startled as he never thought possible by his little daughter pushing him beyond his strength with "Well, then, father, who made God?" Should an infidel ask the question, he would wrap himself in his dignity, and think himself doing God service by treating it with contempt; but his beloved, God-given daughter, he can not so treat; he is disarmed of all routine defences, and completely at fault. But will "H," will any earnest, thoughtful person say the question is not natural and must not be met?

I believe in all well-attested spiritual facts. But when Randolph, Coles, Paine, and others expose and acknowledge the grossest frauds in places where we would look for the greatest integrity, should there not be some reserve in assenting to all allegations? He refers me to the statement of Mrs. Cowee. My mother, twenty-five years ago, told me stranger things than that. Mr. Orr, whose daughter is now my aunt-in-law, who lived on the Delaware, in Delaware county, N. Y., foretold that a neighbor would drown by falling from the mill-carriage into the tail-water of the saw-mill-race, and other like and events. He could not tell how he knew these things—"only I see them." His knowledge was so certain, and caused so much misery, that he soon refused to tell his impressions; but his down-cast, unhappy manner was a sure indication to his family and neighbors, of approaching sorrow. Telling what is going to happen is more strange and startling, if possible, than telling what has happened. But it does not convince me of spiritual existence. Mesmerism and clairvoyance were once as strange and startling as any late facts of Spiritualism are now. Their philosophy is not yet understood, but their manifestations are everywhere ascribed to human instead of spiritual causes, and the more there is learned about them, the more apparent is this human agency. May it not be possible that well-ascertained laws of human nature will yet account for all the *true* strange facts of what is now called Spiritualism? Then is it not proper to ask for a demonstration of the possibility of spiritual existence, before necessarily seeking to investigate whether these facts are caused by Spirits?

My wife died nearly four years ago. Her christen-name was Artaissa. She had, in the technical language of some of the sons of the day, large individuality. She did not assent to Blackstone's doctrine, that the husband and wife are one, and that one the husband. She usually used, as a signature, her christen-name, her father's surname, and my surname; but sometimes, and always, when she did not use this, she simply prefixed my name with a "Mrs." In corresponding with a friend in Illinois, I referred to her and wrote the name "Artaissa." When Mrs. Cowee was at La Salle, that friend sent the name "Artaissa Dennemore," in a sealed envelope to her meeting. Mrs. Cowee, in professed spiritual trance, wrote the name. It drew special attention from the circumstance that two examining committees read the name in the envelope aforesaid, at first, because my friend had neglected to cross the "t." The question was asked, "Does the Spirit wish to communicate?" Mrs. Cowee wrote, "Seek a medium—I will communicate." A medium was been sought but not found. Was this a spiritual manifestation, or did Mrs. Cowee read the name clairvoyantly? I do not remember my wife ever wrote the name "Artaissa Dennemore." So far as I know, she always used a different signature. But that was all the name the Illinois friend knew, and hence all that friend could write, hence, all that could be sent to Mrs. Cowee. Was it, then, all that Mrs. Cowee could write? Mr. Coles denies the spirituality of her manifestations. Am I obstinate, ignorant, or stupid, because I am not convinced that name was dictated by my wife's Spirit?

Suppose I refer him to a communication in the TELEGRAPH of February 12. Walter Hyde sends a "Spirit Poem" from Pierrerville, Wis. I happen to be personally acquainted with Mr. and Mrs. Hyde. They are amiable, earnest people, with a true aspiration for progressive development. Eight years ago I delivered a lecture "On the Natural Sources of Happiness," and stated that all the faculties are for a good purpose; all should be healthily cultivated and exercised; all means of social amusement should be encouraged, and that everything naturally tending to produce happiness is right. Mr. Hyde was present, and, as I concluded, made an appointment to show the "falsity" and "Infidelity" of my teaching. But now he will probably assent to every thought I then uttered. He has grown from old Orthodoxy to Spiritualism. His wife is on his plane, and within the last six months has become a medium. The "Spirit Poem" is a recent fruit of her mediumship. I am well aware why you were constrained to publish it: you are obliged to respond to the little aspirations of your canvassing and advertising friends, who really sustain your business; it is one of those social amenities growing out of your relations, which you can not avoid. But will you, or he, so risk your reputation as to call such stuff *poetry*? Look again at a few lines:

"And as she spoke, her angel form
I then did plainly see;
She placed her hand upon my brow
And sweetly smiled on me

"They hovered near till all was over,
My Spirit soon was borne
From earth's cold, dark, and lonesome shore
To dwell in heaven's bright morn."

Does Spiritualism stand sponsor for such rapidity? You argue that spirituality is a plane above humanity—superior, more refined, developed, and exalted. But what would Burns or Byron, of the past, or Holmes, Whittier, or Saxe, of the present generation, say to such stuff? Is not disgust the only emotion excited?

Thoughts are crowding upon me in relation to your proposition, that every soul feels a consciousness that it "ever will be," and that it is not "the lips and hands that speak," but "the immortal MIND;" but this article is already longer than will be satisfactory, I fear. I hope to have a future opportunity.

I thank you for your candid, respectful manner. My hope is that mine is equally so. JAMES DENNEMORE.

CHICKASAW, Iowa.

NUDE MATERIALISM—No. 7

BY DR. GREGORY—CONCLUDED.

DOES MIND ACT ON BODY?

A very favorite argument of those who advocate the existence of immaterialities is founded on the fact, that individuals have been known to drop down dead on merely reading a letter containing fearful and afflicting tidings. Here, it is said, is a *physical effect*, produced by a moral or mental, and therefore an immaterial cause. This has been considered unanswerable; and I am not aware that any explanation of this so remarkable fact upon material principles, has ever been given.

In attempting such an explanation, I will take it for granted that old John Locke has convinced the reader that *no* ideas are innate, and, of course, that *all* our ideas are received through the medium of the senses—external and internal.

It is quite obvious that without ideas of some sort we could have no knowledge at all; for to know a thing is to have some idea or conception of it. But we can not think, or be conscious of thinking, till we have some idea or semblance of an object to think upon, and without our senses we could not have one internal idea or semblance of anything without us.

Let me once more repeat that [illegible] is produced by the impression of an [illegible] object, action, or occurrence, upon the external organs of sense, which acts upon the nervous apparatus in connection with it, so as to transmit the impression to the brain, causing such a motion in them, or such an alteration in its form, texture, or arrangement, as to produce a consciousness of the existence, and to a certain extent, of the nature and properties of the object, action, or occurrence. Secondary sensation (and it is important to bear this in mind) is the revival of a similar state of consciousness as that we experienced in primary sensation; and this may be, and frequently is, accomplished by means of a recital or description of the object, action, or occurrence, either by speech or writing.

The external cause of the consciousness, or idea, or knowledge, may be such as to excite pleasurable states, or it may be such as to excite painful states; or, in other words, the external circumstance may be of such a character as to create a state of high enjoyment, or it may be of such a character as to excite the most painful alarm; for instance, the mere prospect of being drowned, or of being burned to death, the idea of being shot, or of being stabbed in the dark.

We will suppose a simple, brief, and forcible case, in these modes. In the first mode a mother sees her child run over by a carriage, and crushed to death. In the second mode she does not see the occurrence, but some one rushes in and orally apprises her of such a catastrophe. In the third mode she neither sees, nor is she orally apprised, but she receives a letter, which she reads, informing her of the occurrence.

Who does not perceive that in all these modes the brain is acted upon from without through the medium of external cause, the first being a case of primary sensation, the second and third being cases of secondary sensation. In each case it was the knowledge of a fact that produced the effect, and in each case that knowledge was communicated through the channel of the senses.

It is usual for the immaterialist, in such cases, to say that the mind or mental power acted on the brain; that [illegible] nerves, and those latter on the senses—whereas precisely the reverse of this is the case. No effect whatever is produced until the fact—the knowledge of the catastrophe—is communicated. How is this effected? The intelligence is received by means of the senses which act on the nerves; the nerves communicate with the brain, and act on the circulation, by suddenly accelerating or arresting it, and thus the fatal consequences are produced.

HOW ASSOCIATIONS ARE REALIZED.

A brief analysis of the process by which we acquire the habit of associating an object with a sound, and a sound with a written sign, will enable us to account for the production of this apparent mysterious effect.

Let us take, for example, an orange: A child receives an orange for the first time. He sees its color and form, he feels its texture, he smells its odor; he tastes its flavor. All these impressions on the external senses are transmitted to the brain by means of the connecting nervous apparatus, producing the appropriate states of consciousness, and thus he attains to the idea of an orange.

In the mean time he is taught to apply the sound or word orange to the object possessing those qualities, and producing those sensations; and thus he learns to associate the term orange with the idea of the object, and contrariwise the idea with the term.

The next step in the process is simply that of learning to read, by which we acquire the habit of associating certain marks or letters with certain sounds; as in the present case, for example, we are taught to associate the sounds composing the word orange with the marks or letters which conventionally represent those sounds; so that when we see those marks or letters, the sound of the word is immediately suggested to us, and with the sound of the word the idea of the object.

In precisely the same manner are facts or occurrences associated with their descriptions. A fact takes place, we witness it, and are impressed by it, according to its nature.

On a subsequent occasion we are impressed in a similar manner by a recital of the circumstances constituting the fact, or a similar impression may be experienced by merely reading a description of it. So also of occurrences—they may be witnessed; they may be described orally, or accounts of them

[illegible] be read—all proceeding a similar state of [illegible], namely, a knowledge of the occurrence.

There is a necessary connection between ideas and the things of which they are the symbols, and ideas can no more exist without the things or occurrences which they represent, than a shadow can exist without a substance. And precisely the same relation which exists between shadow and substance, exists also between ideas and the things or occurrences of which they are the symbols, namely, the relation of cause and effect. And to suppose that ideas can exist independently of things or occurrences, is precisely the same as to suppose that a shadow can exist without a substance, or an effect without a cause.

Ideas are not, properly speaking, conveyed from one person to another. A man does not—indeed can not—take an idea out of his own mind, and put it into another man's. He merely pronounces a spell (in the form of intelligible language) which has the power to conjure up, in the mind of another man by the means of memory and imagination, an idea already there. If it be not already there, no power of language can possibly put it there.

The recital of the fact or occurrence by the actual witness, or the description of it in writing, produces, by means of memory and the association of ideas, a state precisely similar to that which would have been produced by actually witnessing the fact or occurrence, and it necessarily and inevitably produces the same consequences.

Here we conclude this short series of essays, in which, it is hoped, two fundamental points have been established. First, that the operation of physical external stimuli upon the physical organism is absolutely necessary to the production of mental manifestations or phenomena; secondly, that the operation of said stimuli on said organism is alone requisite, and is fully adequate to the production of said phenomena.

We leave the application to the judgment of the reader.

EVENING THOUGHTS.

Time, how swift it flies! It seems but yesterday I saw the child nestling in its mother's arms, full of beauty and health. To-day it is in the prime of manhood, absorbed in all the cares of life, plodding onward through trials and temptations which beset his pathway. To-morrow his head is silvered over with age; his trembling hand tells us the flesh is weak, and can not long confine the Spirit in its present dwelling-place. I even now see all that remains on earth wending its way to the silent tomb, followed by mourning friends, who build a monument over the moldering clay. Such is the brief course of life. It comes and passes away like the morning dew before the summer's sun; like the lovely flowers which bloom in spring, but to wither and die in a day. A few short and fleeting years at most, and he is numbered with the silent dead; the world that once knew him knows him no more. Why has man been thus created to fill across this world's stage, and pass so quickly away? Because this is not his home; 'tis not his dwelling-place except for a few brief moments compared with his existence beyond the tomb. This is but one starting-point in life's eternal course; it is but the beginning of that which has no end, and will no more compare with that endless life beyond the grave than a grain of sand on the seashore will compare with all the matter contained in the unnumbered worlds in God's mighty empire. But brief as the period is that we dwell on earth, we have a great work to do; and it is very important we should perform it well. We have started on a journey which has no end, and whether we have made a good or bad beginning, it will affect us accordingly for all time. There should be a gradual growth, the expansion of mind from day to day, and from year to year, not only in our youthful days, but as long as our Spirits remain in their earthly form. But as progression is the order of Nature in all of her departments, as we have a reason to conclude that after we have left our clayey forms, we shall continue to progress in all that is essential to human happiness for all time to come, in a word, we shall ascend higher and higher forever.

The outward body is necessary to protect the Spirit in its first stages of existence, and prepare it for a higher order of life in the world above. What is called death is but throwing aside the visible, and putting on the invisible. It is but a stepping stone to a higher order of life—a door to a more [illegible] to those who love pure and holy [illegible]. It may stay in nature in progression. Has that beautiful [illegible] which bears so gently on the human making a [illegible] every flower, it was once a miserable crawling worm. [illegible] the love of its progenitor unfoldment it has become one of the most beautiful of all animate creatures. Has it thus lovely had not shaped the laws of its being during the different stages of its growth and development, it could not have been that beautiful creature which we now behold. Just so it is with the Spirit of man. If he obeys those great progressive laws, the observance of which are necessary for his moral and spiritual growth, death will be to him a glorious reality—an introduction into a world more beautiful and more congenial to his moral and spiritual growth. But if a man lives merely to eat, drink and indulge his base animal nature, making no progress in that which is essential to permanent happiness, death will have no good tidings for him; but it will bring him to see himself as others see him. He will then see the errors of his ways; that he has more than lived in vain; he will see himself as a polluted man, surrounded by beings similar to himself, and in a region dark and dreary like his own. In deep anguish of mind he strives hard to fly from his dwelling to higher realms above; but the weight of his own sins, accumulating in the form of opaque gravity, bears him down, until, by repentance and good works, he has wrought off the chains of guilt.

Talk of eternity! we are in eternity now; we commenced our eternal existence at birth, death being merely a gate in the great road of life's endless course. If we have travelled but a short distance on this road here, we will find it extended on in that world to which we shall have gone. As we are here, so will we find ourselves in the Spirit-world, much working out eternal things. If we die ignorant, we will be ignorant still, and have everything to learn; if vicious and wicked, we will be so still; if full of knowledge, virtue and holiness, we will find ourselves the same when we land on those spirit-shores, and will be welcomed by angel hands to those bright spheres above.

SIGHT WITHOUT EYES.

A series of recent and accurate experiments has demonstrated the fact, that, in the bat, the faculty of vision continues even after the organs have been completely destroyed. Eminent physiological naturalists, with Spallanzani at their head, instituted these experiments, and verified the fact in different parts of Italy—at Pavia, Pisa, and Turin; and in Geneva, also, they have been repeated, with the same success by Jurine, Rome, Tarelli, and Jurine; and no objection has been made to their accuracy. Frequently—in various cities, and in different ways—have these experiments been repeated; the utmost attention has been employed in order to obviate every possibility of deception; and the observations have been communicated with the most minute detail. In short, we have the most ample guarantee for the credibility of the observers, as well as for the truth of the facts. Now, these naturalists discovered that the bat, even when blinded, regulates its motions in the same manner as when possessing the complete use of the eyes. In several of these animals, they destroyed both organs of vision, depriving them of their transparency by means of a red-hot iron, or picking out the whole eye with the point of a pair of scissors, cutting away the roots, and filling the cavities with melted wax. These completely blinded bats were not in the slightest degree obstructed in their motions. They flew about, by night or by day, with their wonted ease and rapidity, avoiding all obstacles which lay, or were adroitly placed, in their way, as dexterously as if in full possession of their sight. They turned around at the right time when they approached a wall, rested in a convenient situation when fatigued, and struck against nothing. The experiments were multiplied in the most varied and ingenious manner. A room was filled with thin twigs; in another, silken threads were suspended from the roof, and preserved in the same position, and at the same distance from each other, by means of small weights attached to them. The bat, although deprived of its eyes, flew through the intervals of these threads, as well as of the twigs, without touching them; and when the intervals were too small, it drew its wings more closely together. In another room, a net was placed, having sufficient irregular spaces for the bat to fly through; the net being so arranged as to form a small labyrinth. But the blind bat was not to be thus tied. In proportion as the difficulties were increased, the dexterity of the animal was augmented. When it flew over the upper extremity of the net, it scarcely touched between it and the wall. It was frequently observed to make its escape most dexterously. When at length, it became so fatigued as to be unable to raise itself up in the flights, it still flew rapidly along the ground, fluttered about between the [illegible] and [illegible] and [illegible] in the direction [illegible] by an entire obstruction, resulted [illegible] [illegible] of a small, perpendicular [illegible] [illegible] of windings, it threaded its way with as much [illegible] and dexterity of motion, and extraordinary skill, as [illegible] to be capable of perception of sight. But even in the open air, the bat was as prompt, sure and secure as in the close room; and in both situations altogether similar to that of the animal [illegible] who had the use of their eyes. If we let loose from a high tower, both domestic purposes and those with a horizontal direction, distinct from a wall, and endeavored to find a hole to creep into, one of those which had been deprived of their eyes, made its escape through one of the nearest holes, [illegible] the open air beyond, at that moment a hole [illegible] [illegible] without running on it, then passed itself in an [illegible] to the nearest hole.

I could recount many of these remarkable experiments, but I fear I have been already too diffuse, and must refer those who are desirous of more copious details, to the first volume of Spallanzani's Journal of Physics, p. [illegible]. I also request to call your attention, in the work referred to, to the precautions taken in regard to the other senses, with a view to prevent the repetition and ascribing to a new faculty what belongs to one already known. It is not to be expected, however, that other [illegible] be satisfied with experiments upon the one species of animal. It is to be hoped that they will soon be induced to extend them to other animals, and obtain the results of physiology with new and perhaps still more remarkable observations. For may it be supposed that the bat alone is endowed by nature with this faculty, and that it may not also be extended to many other animals? May we not expect that something similar may take place in man, the ultimate work of creation? May not similar powers be dormant in him, which are only developed, and called into action in similar circumstances? In the case adduced, we can not make such experiments, namely, cause an human creature to die, even on the pretence of a criminal. But nature, unfortunately, sometimes presents us with similar cases, and, by affording some individuals of our species with complete and incurable blindness, affords us the most opportunities of making explanatory observations upon this subject. It is unfortunate that so little use is made of these phenomena, that they are always interpreted through the spectacles of hypothesis, abstracted from known experience. If several medical practitioners, these experiments might, [illegible] by the [illegible] way that where the phenomena presented by the blind bat, after their eyes have been accidentally removed, have been so thoroughly and so physiologically.—*Dr. Le Lorgne on Somnambulism.*

CLAIRVOYANCE AT THE BAR.

The *Journal du Magnetisme* of February 10 makes record of the prosecution and trial of a Mademoiselle Marie Simonet, of Lyons, on the 19th of January last, for the illegal practice of medicine. The suit was brought against her at the instance of some medical physicians who felt that their business was injured by the young lady's proceedings. In the progress of her trial, it came out that curiosity and absent equipages were daily seen at her door, and that people came to consult her not only from Lyons and vicinity, but from Grenoble, from Marseilles, and even from Algiers. People would even come for her from a distance, in advance, to appoint a time when they might consult her, without being interfered with by the numerous clients who were constantly thronging her house; and at the time the Commissary of the Police entered her house to arrest her, there were found seventeen ladies and gentlemen in her ante-chamber, awaiting their turns to see her. No one pretended to hide any case of actual malpractice to her charge; but for the simple offence of doing the business and receiving the fees of the regular doctors, she was fined thirty francs, and adjudged to pay five hundred francs damages to the doctors, together with the cost of prosecution. From this decision she appealed, and in the course of her case her advocate made the following concise statement:

"Mlle. Marie Simonet, one thirteen years old, when the business was [illegible] of a somnambulic girl, which she her own [illegible] to consult her [illegible] and especially the [illegible]. The grandmother was in the [illegible] of death; the different family were all around her bed, and were [illegible] [illegible] the last office to her who was in their [illegible] [illegible] Mlle. Marie, who was adjured by her grandmother, prompted to call upon her to endeavor to [illegible] The mother pointed her to her sister, [illegible] [illegible] the young girl, prompted with an [illegible] [illegible] and with an hundred [illegible] [illegible] [illegible]

PHILOSOPHICAL AND MORAL DEPARTMENT.

REPLY TO LA ROY SUNDERLAND.

FRIEND PARTRIDGE: It seems to be the object of Mr Sunderland to ignore the idea that there is any such thing as there being any intercourse between this and the Spirit-world; and yet he would fain make his readers believe that he is still a Spiritualist, while he denies the very existence of the facts and philosophy on which Spiritualism is based. Because he is blind, or can not see nor understand how Spirits do or can control mediums in such a manner as to make known their existence and their wishes through mediums of their own selection, he takes it for granted that they can not do it, and that all who pretend to know the fact are fools, or are hallucinated.

Now I contend that spiritual intercourse is no new thing under the sun. It was witnessed more than two thousand years before the Christian era, and has been continued through every age, to a greater or less degree, down to the present time. This fact is well established, both by what is called sacred history and profane. Indeed, no fact is better established. In some instances, the Spirits made their appearance to, and were recognized by, persons on the earth, and in other instances they employed mediums, through whom to communicate with mortals. True, in the dark ages those who claimed to hold intercourse with Spirits were denominated witches and wizards by those who were on the plane of Mr. Sunderland. Others, whose spiritual vision was beclouded with bigotry and superstition, or considered that "their craft was in danger," denounced spiritual communications or manifestations, like many at the present day, as the "works of the devil." Even Jesus was accused of being influenced by the "prince of devils." Indeed, it is a well-established fact that, notwithstanding the Church has always held to the doctrine of "communion with the saints" in heaven, mediums in all ages of the world have been persecuted, even unto death. And their worst persecutors have been found among the priests or clergy—those who claimed to be the vicegerents of God. Jesus and all his apostles, save one, suffered martyrdom on account of their mediumship, and their devotion to the principles of truth. This spirit of intolerance has existed and has been cherished in all ages of the world, and has been carried into execution, even in America, till within the last century. And we have abundant evidence that nothing but the strong arm of the law saves mediums, at the present day, from a fate similar to that shared by Jesus and his apostles. Even the pious pilgrims who emigrated to this country to escape the intolerance and persecutions of the eastern hemisphere, became so intolerant themselves as to put to death those who were exercised by "familiar Spirits," and the soil of old Salem in Massachusetts is stained with the blood of martyrs to what those Puritans, under the influence of their clergy, were pleased to call witchcraft. But when this country became an independent nation, and the federal constitution was adopted—which guarantees to the people free toleration of religious opinion—bigotry, and that persecuting spirit which marked the preceding ages, received a salutary check, though it is manifest that the same spirit of intolerance exists, and nothing but the authority of law is wanting to bring forth this hydra-headed monster.

Had the laws been the same as they were in the days of the so-called Salem witchcraft, at the time the Rochester rappings commenced, Mrs Fish and the Fox girls would doubtless have been condemned as witches, and put to death. I infer this from the fact that legislative and judicial interference has been invoked, not only by clergymen but by various editors of some of our leading and influential journals, in different States, even in this enlightened age, urging that something should be done to "put a stop to spiritual circles being held, by subjecting mediums to the severest punishment"—which means nothing less than that they should "be cut off from the land" and put to death. And in doing this, those bigots would have considered that they were doing their God's service. In Muscelon, in this State, a lady medium was actually prosecuted and tried for producing the rape in a religious meeting. She was acquitted however, on the ground that there was no evidence that she had made any apparent agency in making the disturbance.

The jeers and sneers by which mediums and believers in Spirit intercourse are treated by the clergy and their devotees of all denominations, pretty clearly indicate what they would do if permitted by law to carry into effect their wishes. They would doubtless meet the same fate of mediums in olden times. But thanks be to the fathers of the Revolution, the reign of bigotry and superstition and ecclesiastical tyranny in this country is ended. The people are permitted to think and act for themselves, and the truth of the maxim uttered by the immortal Jefferson, that "error of opinion may be safely tolerated when reason is left free to combat it," is fully verified and practically illustrated.

That those who involuntarily become mediums for the communion of Spirits with earth's inhabitants should incur the displeasure, frowns and censure of their fellow-men, is not only cruel in the extreme, but supremely ridiculous and unreasonable. It would be just as reasonable to despise a man because he is gifted with the power of seeing with his natural eyes, or for the exercise of any other faculty; for all good mediums derive their mediumistic powers from the constitution of their natures, for which they are neither deserving of praise nor censure, as Spirits make use of those powers and appropriate them to their own use, and not unfrequently against the wishes of the mediums themselves.

I have spoken of the abuse of mediums by priests and bigots; but there is another class of persecutors who, in my opinion, are far less excusable for their opposition. I allude to those who have been (or once pretended to have been) mediums themselves, and who now are engaged in the ignoble work of slandering all sorts of mediums. I would not, however, deprive them of an opportunity to say what they please. I claim an equal right to defend mediums and to expose their traducers. Nor have I any fears that all they can say or do against Spiritualism, even under the false guise of its friends, will, in the end, do any harm to any one but themselves.

So far as my acquaintance extends, I know of no class of people who have sacrificed more for the cause of humanity—none who have suffered more vituperation and abuse, or been treated with greater injustice, than mediums have as a class. That some of them may have merited censure as a consequence of their imprudence or evil-mindedness, I have no doubt. But this should not subject all of them to indiscriminate reproach.

Yours truly, H. STEELE.

"D. C. R." TO ALONZO LEWIS.

MY DEAR SIR:—Your letter in the TELEGRAPH for March 12 has come to my notice. Believe me, Sir, I should not reply, if I were influenced by no higher motive than a mere vindication of myself from the charges which you have, in haste, no doubt, brought against me. In fact, the editor's comments, or the tone in which your letter is written, is vindication sufficient; and I have no doubt that the matter will be judged according to its merits by all whose good opinion in this case I particularly value. Regardless of your vain attempt to sting and irritate the feelings of him for whom you say you have so often prayed, I shall consume only enough of time and space to convince you that you misapprehend my meaning, and then pass to the consideration of principles which will live when you and I shall have been forgotten.

Your first paragraph is simply an assertion. In your second you have made a mistake in quoting me, for you make me say that you were in your element when you were pestering boys. The plural, you see, you have formed by adding the "s" to boy. You then proceed on these false premises by yourself constructed, to construe my allusion to a single transaction into an attack on all your past labors as a teacher, and charge me with falsehood. I simply gave my honest opinion in regard to that transaction. If I appeared to you to be dull in arithmetic, I can not, and will not blame you for saying so; neither will I charge you with falsehood, for it was your opinion. On the other hand, if I think that your perplexing and overbearing manner toward me at the time referred to (which, by the way, you have not mentioned) was the cause of my apparent dullness, then you should not lose your patience if I say so.

Again, you charge me with "absolute falsehood;" and again, you misquote me, making me charge you *alone* with all the disturbance on the evening referred to. If you make such mistakes, you must not blame me for them. I spoke of you as the leader, because I regarded you as the most intelligent! consequently the most responsible. I also knew you to be hostile to what is known as Spiritualism; and your letter verifies the fact. I think you will not say that the meeting was quiet and orderly. The truth is, there was a very strong opposition, the most silent and subtle, which could be keenly felt by any person possessing a nature as refined and sensitive as that of Mrs. Hatch. Of this last-mentioned opposition, I think you will confess that you exerted all in your power. And you had an undoubted right so to do, and so have others a right to judge of the consequences of such a course.

You "regret to learn that I have fallen into the slough of Spiritualism," and are pleased to say that "such was not the doctrine in which your (my) early youth was instructed by my pious parents." Permit me to inform you that my mother went to the "Spirit-land" fourteen years ago, when little was known of modern Spiritualism. My father, for more than a year prior to his departure, which was four years ago, was a candid investigator of the claims of Spiritualism, during which time he obtained sufficient evidence of its glorious truths to enable him to meet the "solemn event" with such a degree of calm and Christian-like resignation as to agreeably astonish all, but none more than myself. While he had been reading, hearing lectures, and reflecting upon a subject so important, I had stubbornly refused to hear, or even read the impartial TELEGRAPH. But now I do with all my heart believe that Spirits can, and sometimes do, commune with the inhabitants of this sphere. And for your sake, and for all who have not the cheering evidences afforded by such a rational belief, I will give an account of one of the many manifestations which I have witnessed, and will with patience wait your convenience to show me my error, and pull me out of the "slough."

It happened in the month of February, 1857. One Sunday morning, breakfast being over, my wife was sitting near a light stand, one hand resting upon it; my little boy of six years came to the stand with pencil and paper, on which he was amusing himself; the mother's hand, without the least volition, took the pencil and wrote. The boy called my attention to the marks; my wife did not know their import. On examination, we found that they spelled "Elma H——." This was indeed surprising, for it was the name of a lady whom she supposed to be then living in the State of Maine. As we were conversing on the novelty of such an occurrence, my wife was suddenly thrown into a state of unconscious trance; I hurried to an adjoining room, and summoned a sister, who questioned her as I wrote down the answers as follows:

"My name is Elma H——; I am an inhabitant of the Spirit-world. I came here (to the Spirit world) as near as I can remember, some time in December last, I think the fourteenth. When I left the form I was in Minnesota."

Then as suddenly as this mysterious influence came, it departed. I wrote to a person who knew the lady, and the answer to my letter was a complete substantiation of the above narrative.

I will here add, that my wife had never before been entranced; that on the morning referred to, we had made no attempt to obtain a manifestation. And yet here is intelligence, unexpected, unsought, informing us, first, that a person whom we supposed to be in Maine was in Minnesota; second that she whom we supposed to be alive, had been a certain number of months dead, or in the Spirit-land.

The above is but one of very many cases of this kind. When you have accounted for that without getting into the "slough," I will give you more. Spiritualism has a philosophy which harmonizes and elucidates its many truths. The TELEGRAPH contains much on that point of sound matter and subject for thought, and as you say you do not read it, I have paid for it for six months, and ordered it mailed to you. Please accept it, and let it from week to week remind you of your friend, D. C. R.

WHEN DOES THE SOUL BEGIN TO EXIST?

SUFFOLK, NANSEMOND CO., VA., *March* 20, 1859.

I have read with interest the discussions in the New York Conference upon various subjects; but I observe that all arguments are upon generalities, or as to the whole thing, and have often thought that a consideration of the beginnings or infinitudes of all created bodies was exceedingly important and interesting. Could we but comprehend the first formation of this planet out of atoms, perhaps it would be a store of vast information to the geologist and philosopher. Al

bodies, however gigantic, can be traced back to infinitude, and (apparently) a nothingness. The massive coral rocks that sleep beneath the surging sea, and bid defiance to the stoutest ship, are formed out of infinitudes and animalcule. So, too, with the tree of a thousand years; it once had its embryo, or beginning, and started into life from the smallest germ.

But although these subjects are of great importance for the information of man, yet they sink into insignificance when compared to the immortal soul. That man has a soul that will live in the future, always and ever, I am well convinced from Scripture, and still more convinced by the communion of saints, or Spirits, and need no farther proof on that point; but the great question, often suggested to my mind, is: *When does the soul begin to exist, and in whom, or what?* When we see a man or woman, or a child of one year, we say that being has an immortal soul, and so it has; but the history of the past tells us that the life-principle departs from the body at all stages, even from the first incipiency of life up to manhood. Hundreds die as soon as born; hundreds die half born, a quarter, an eighth, and at all stages of being born into the world. Have these partly developed beings a full soul? Yet we go farther back, and find hundreds undeveloped into life die before being born, one month before the natural time, two months, three or four, nay, many a month, or a few days after the first incipiency of the life-principle. Have these beings a soul to be saved?

And we may go even still farther back, and trace the life-principle to its first parental creation for there must be life in the first stage of existence—trace it back even to the male progenitor; and no doubt life has been destroyed at every possible stage and age of existence, even from the first incipiency up to the fully developed human being. And the question recurs again, When does the soul, the immortal part, begin to exist actually? We often hear the immortal soul discoursed upon; but have never been told when did the soul begin to live.

Another idea: We have heard much said in reference to passing the line of accountability, but have never been told when or where is that line. Does the youth pass the line in an hour, a moment, or a second? We know there are all grades of intellect, the latter growing gradually, and from the reasoning of some, called orthodox, one dying one hour before they pass the line of accountability, is saved to all eternity; while another dying one hour after they pass that line, without repentance, is lost to all eternity. Now I will not doubt the honest belief of men, but to my feeble mind there is not a greater inconsistency in existence among men than such an idea.

To my mind these things deserve the serious consideration of all true Spiritualists, and I would be much pleased to see something from those far more able to treat the subject than myself. Idle curiosity is not my object, but an earnest desire to gain information upon all subjects connected with the destiny of man. 'Tis truth that I long for—God's holy truth. Come from whence it may, or how it may, yet if I am convinced of it, I receive it. To investigate any subject aright, we must divest our minds of all outside influences and prejudices, and let our minds be passive and open to conviction, according to the evidence adduced in the case.

Hoping that some kind friend may throw light upon this subject, I remain a friend to humanity. THOS. J. KILLY.

MANIFESTATIONS IN TEXAS.

Grimes Co., Texas, Feb. 20, 1859.

Brother Partridge: The present crisis in Spiritualism, brought on by the infidelity of some, the hypocrisy of others, and the inconsistency of many, appears to tend to a renovating and purifying of the elements, and to prepare for the promotion of Spiritualism in its purity. * * *

I attended a circle at Mr. R. Grimes', in this county. The table was a common pine one, hardly three feet square; the circle was arranged by direction of Spirits by tipping the table, the room was light enough to permit us to see everything that was going on. Thus arranged, Mr Grimes played the fiddle, the table kept time, touching the notes briskly like the beating of a bass-drum. After a little while, it turned over, still keeping time. By request, it began to rise, and it gradually ascended till it touched the roof over head, it being a low shed roof. It kept time against the roof in the same manner as it did on the floor, the circle touching it slightly with their fingers. The circle was four in number, myself being one. The table lowered a little with an undulating motion, as if floating on agitated waters, still keeping time. The motion was so violent that it was impossible for the circle to keep their fingers to the table all the time, and it was such as to exclude the possibility of its being produced by the circle, even if they had been minded to produce it. I think the table was up entirely from the floor nearly or quite thirty minutes. The manifestations were such as to preclude the possibility of their being performed by any mundane agency.

I can point to scores of partially developed mediums, many of them not Spiritualists, and many saying they do not believe that the phenomena are produced by Spirits, who will sit down and write answers to questions, and hold conversation such as no other person could counterfeit, but would prove to rational minds it was the identical Spirit it purported to be. One medium, the first time I met him, at my own house, by accident, told me he had written, but had not tried for several months. He knew not why he was not a Spiritualist, nor did he believe that the writing was done by Spirits. I gave him a lecture for not improving the talents he had, and then requested him to sit down and see if the Spirits would influence him, as I considered my place a favorable one. He did so; the first writing was a severe lecture for not investigating and exercising his gift. The Spirits addressed a communication to me, speaking of what they had said to me previously, and many things it would have been impossible for him to counterfeit. I then inquired what Spirits were present, as the communication was signed "Hiscomb for the circle." The answer was, "James Wheeler, Alexander Wheeler, Mary Wheeler." Now I know the medium knew nothing of either of these persons. James had died more than twenty years ago, in Mississippi; Alexander some eighteen years ago, in Texas, Mary died some two years since. I said, "Mary, have you come to see me?" Ans. "Yes; I have come with my brothers to fulfill my promise." Mary died of consumption, though knowing her time was coming, she was perfectly resigned and willing to go. She was not a Spiritualist, but said to her sister (her sister was a daughter-in-law of mine), "Mr Jones thinks Spirits come back; if they can, I will come back, and tell him." This was the promise referred to. Two nights before her death, she said her mother was with her all night, and told her she would come day after to-morrow night for her—that she had a good place prepared for her in the Spirit home, where she would be better off.

One more circumstance: Four or five years ago a son of mine, about five years old, was first a tipping medium, but the Spirits soon raised his hand, as they called it. I got a dial, and he would spell out names and sentences by pointing to the alphabet. Now the fact was, he did not know one-fourth part of his letters, and I do not believe he knew more than three or four. He had never thought of spelling or writing, yet if the dial was not present he would take a pencil and write. He did not always spell perfectly. About that time he commenced going to school. After a little while, the teacher told him to bring paper to commence writing. I asked the Spirits if they could make him write from the start. Answer, "Yes." And he did write a good, plain hand, the very first line, and has written ever since with very little improvement. His mediumship continued for more than four years, and we never failed to get a response till about nine months since, when the influence began to decline, and for the last six months he has not been controlled at all. The well known medium, Dr. Charles Ramsdale, from New Hampshire has settled about ten miles from me. He has convinced many skeptics of spiritual intercourse. I have never known a reasonable skeptic who has gone to the doctor for the examination of disease or otherwise, who did not frankly acknowledge that there is a phenomenon not to be accounted for except on the spiritual theory. Yours fraternally, BENJAMIN JONES.

A MOTHER'S ADVICE TO HER SON ON MARRIAGE

Sun her with your smile
When she is joyful, and wherever she stands
Within the shade of a roof, stand you there too,
Pray with, read to her, lead her gently on
Up the ascent of life, until you reach
The spot where one of you shall be caught up,
And handed on the golden steps of heaven.

—J. S. Jackson.

PHILOSOPHY OF LIFE AND DEATH.

Mr. Editor: We say that life is the natural result of the presence of mind or Spirit which permeates the brain and nervous system. We do not believe that the Spirit is created by the brain, nor do we believe it to be a mere essence or nonentity, as some suppose, but we affirm it to be an organized form as much as the natural body. In that principle we have our spiritual arms and hands, as well as the natural. This may seem materialistic to some minds. We, however, believe the Spirit and body to be an emanation from above. Did not the apostle of old, whose mind was illuminated from on high, proclaim that there was a natural body and a spiritual body? Hence the mind or Spirit is the true source of life and motion, though matter in itself is inert and motionless.

Now comes the question, "What is death?" We say we know no such thing as death. We admit that there is such a thing as the disorganization of matter. When we pluck an apple from the tree, that moment it begins to decay. But if we cut the tree down, do we destroy it? I admit we destroy the visible tree, but not the inner or invisible. The same with the animal. When man slays the innocent lamb, does he destroy its living principle or soul? We contend that he does not. Then as to man, the master-piece of creation, the epitome of all nature—think you the mind or Spirit that lives in his form can be destroyed? If it can, then the great Spirit of all is not eternal. But this I think no Christian would be inclined to assert. The mind or Spirit of man, which is an emanation from the great first cause of all, is immortal, for the same reason that the living principle and soul of all existence is immortal and eternal, because they are both a part of Him who was before the beginning. Death, as we understand it, is but a parting of that slender thread which unites the visible and invisible man in what we call life.

In conclusion, we would say, though only partially a believer in Spiritualism, the teachings and phenomena of that doctrine have thrown a great deal of light on the subject of life and death, and we believe the time is not far distant when the phenomena of life and death will be fully understood, and that instead of regarding life with aversion, and death with a superstitious fear and trembling we will learn to live better and holier lives, and certainly learn to leave the form more physiologically. WILLIAM MARKHAM.

Newark, New Jersey.

TO THE FRIENDS OF PROGRESS.

The Jamestown Institute needs pecuniary aid to enable us to realize fully the object for which it was started. Our purpose is to guide children in love and without any punishment, and lead them to think for themselves and communicate in their own words, instead of committing to memory others' ideas. We do not ask money as a gift, but desire to sell ten scholarships for $200, each to persons who are willing to advance that sum for one year's board and tuition. We feel sure that we can give full satisfaction for this, and are willing to give security, if required. So many able teachers and educated men have examined the school and our method, that we can give abundant reference. The Buffalo Express and Times (which is not conducted by a Spiritualist), in a long article in its editorial columns, says: "Had we children to educate, we should regard the privilege of sending to that school as one not to be measured by dollars. Nor could we conceive of any other investment that would yield a tithe—a hundredth part of the solid advantages which must be derived from such a course as is there received."

We also want some friendly Spiritualist to purchase the mortgage held against our real estate, and which is well secured, and a good investment. Every pupil who joins us is of course an aid, and the earlier they commence the better, as we wish all, both male and female, to have the advantage of our full course on agriculture, and the use of the garden.

We earnestly desire to associate with us an enterprising young carpenter or cabinet-maker, capable of conducting a shop where our children can learn the use of tools, as we wish all the faculties cultivated. We prefer one who desires an opportunity to improve himself at the same time he extends aid to others. O. H. WALLINGTON.

Jamestown, Chautauque Co., N. Y.

Earthly happiness is a phantom of which we have so much but see so little; its promises are so constantly given and broken, that we find that they are as constantly believed. Happiness is as deceitful as the calm that precedes the hurricane, and smooth as the water on the verge of the cataract. To some she is more kind but not less cruel.

SPIRITUAL TELEGRAPH

"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

CHARLES PARTRIDGE
Editor and Proprietor

NEW YORK, SATURDAY, APRIL 2, 1859.

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"NUDE MATERIALISM."

We publish, this week, the concluding number of a series of articles bearing the above title. Their author, Dr. Gregory, shows by this contribution to the common stock of metaphysical speculation, that he has thought much upon the subject which he treats, though we are compelled to think, with due respect to him, that his reasonings stop short of a solution of the most vital question involved in his theme, viz. the essential nature of the moving, sentient principle or life of all things, and especially of man.

The fundamental points which he claims to have established in these articles are:

> First, that the operation of physical external stimuli upon the physical organism is absolutely necessary to the production of mental manifestations or phenomena; secondly, that the operation of said stimuli on said organism is alone requisite, and is fully adequate to the production of said phenomena."

Taken by themselves, or interpreted only in the light of Dr. G's statements and arguments presented in this series of articles, these propositions, after all, are somewhat indefinite. If by "mental manifestations or phenomena," in the above sentences, he means only those motions and operations of mind which, in their [illegible] nature, are directly cognizable or conceivable by the merely *external* man, or by the five senses as such, then we do not know that we can seriously question his position; but if in his category of "mental manifestations or phenomena" he would include those movements and states of the mind which are known only to the *interior* man, such as the endlessly diversified operations of the imagination, of the ratiocinative faculty, and of the moral and religious affections and consciousness, then we think his postulates and reasonings are a complete failure. That the "operation of physical external stimuli upon the physical organism" is *one* of the things necessary to the production of a certain kind of mental phenomena—viz. those phenomena which consist of perceptions of the existence and of the various forms and properties of the outer world—is, of course, beyond doubt; but we would like to have Dr. Gregory or some one else inform us how it is possible for any "physical external stimuli" to generate an abstract perception of the *relations* and simple and combined causative values of any of these external things, *after* they have been thus cognized as mere *existences*, by means of the "stimuli" which they supply to the organs of sense. For example, through the stimulation of light upon the optic nerve, there is produced in the mind a cognition of two straight lines approaching each other at a certain angle. This perception, as a "mental manifestation or phenomenon," could not have existed without the stimulant of the outer form through the medium of light; but now that it is perceived, is there anything in its externally stimulating properties that can generate the *ulterior, abstract* and certain knowledge of the distance to which these approaching lines must be prolonged in order to unite together and form a point?

It is evident that the external stimuli upon the physical organs end with the mere presentation of the form to the eye, and through that to the mind. The external form thus presented may be laid up in the memory for years, and be separated from any ulterior process of the mind concerning it by millions of intervening thoughts totally foreign to it, and then the mind may go to work, and, perhaps by a slow and laborious process of mathematical reasoning, work out the problem of the convergence of the two lines. And this process is carried on solely within the mind itself, and is even easy and certain in the degree of the mind's *abstractedness* from any external stimuli.

And so of any other process of abstract reasoning upon the facts presented to the mind through the organs of sense wrought upon by external stimuli. The nerves of external sense, in fact, are but so many different conduits to convey to the mind the facts of the outer world, to be by it wrought into composite forms. They are five rivers that flow and deposit their contents into a common estuary, which is intermediate between the land (outer world) and an ulterior sea, (the soul,) and where ebbs and flows a tide both from without and from within. But the *life* of that tide, and hence that which holds a *positive* and superior control over all its functions and elaborations, and even supplies the materials of the rivers themselves, is from *within*—from the ocean which existed before the dry land, and hence before the rivers. To drop the figure, the main source of this tide of ratiocinative and intuitive phenomena is in the *soul* which existed before the body, and hence before the bodily senses and all "external stimuli," and by which the body and all its organs of sense were made as a habitation in which it might dwell and come in contact with the outer universe. If Dr. G. would consent to make God first, and the universe second, the soul primary, superior, and positive, and the body secondary, subordinate, and merely instrumental, his philosophy, we think, would be vastly improved.

MRS. SPENCE AT BOONVILLE.

Mr. Partridge, who is now at Boonville, Oneida Co., writes to the office as follows:

> Mr. F——: I find that Mrs. Spence has been here, and stirred up the mental monotony of the place tremendously. Her lectures are the general theme of conversation. But few persons here had ever heard that there was any *sensible, tangible* existence after death, or out of Boonville. They have been generally instructed in the vapory, moonshine idea of a spirit that is now most prevalent in the churches, and hence regarded it as of very doubtful existence, except perhaps to be damned. It was a thing to be regretted rather than one to be thankful for.— Mrs. Spence gave a free lecture on the subject of total depravity, which worked some of the good people up to a realizing sense that they are somebody after all, and they begin to inquire earnestly whether they are going to be saved, and how. I am informed that much effort was made by the votaries of total depravity to keep people away from hearing Mrs. Spence: that they told them not to go; but as the ladies here are as true to their nature as anywhere else, several who were told by their priests not to go, attended every lecture; and some who were opposed by priest and relative, could not be restrained from going to the cars to congratulate her and bid her a hearty good-by, and solicited her return. So we see the pent-up and crushed Spirit will in due time burst forth.
>
> Our report of Prof. Hiram Mattison in last week's paper "On the Recognition of Friends after Death," is creating some stir among the Methodists in the Black river country. The total depravity people begin to fear that he is lost—that is, getting his eyes open to the Spirit-world. But I have only time to write you these few lines. Yours, etc.,
>
> CHARLES PARTRIDGE.

PREDICTIONS OF MODERN SPIRITUALISM.

Swedenborg is reported to have said, in substance, while on his death bed that in about eighty years from that time, events would occur which would tend to bring his teachings concerning the spiritual world, into extensive notice, and demonstrate their truth. To these same events he probably alluded when, in writing to a friend, he intimated the expectation that "some speaking witnesses" of his teachings would thereafter be granted. The eighty years spoken of by the seer in his death-bed prediction were accomplished in the year 1851, at the very time that Spiritualism might have been considered as having fairly made its *debut* before the world. The remarkable prediction of the same event by A. J. Davis in 1846, has been frequently referred to in these columns, and need not be repeated here. We may now add to these a similar prediction by Lavater, the celebrated physiognomist, and which we find reproduced in the Paris *Revue Spiritualiste*, from which we translate.

It may be premised that Lavater, a good, simple-hearted, and sincere man, from his connection with animal magnetism and other progressive ideas of his age, and his wonderful capacity of intuitively perceiving human character, may be presumed to have possessed some degree of mediatorial power. In one of his frequent conversations with his familiar friend, the Prince de Montbeillard—the subject being the rapid progress of Atheism in those times—Lavater is said to have expressed himself as follows:

> "This dangerous atheistic opinion," said he to the prince, "will become general. The state of civilization, the constant excitement of the empire of the senses, together with the prevalent reasoning and philosophy, will cause this frightful dogma to prevail. This revolution even contributes to progress, and is in the direction of light." Lavater also believed, says the reporter of this conversation, "that the empire of Atheism would be but transient: *that God would have recourse to new manifestations to make himself known, and that revelations and miracles were soon to recommence in order to enlighten and save men.*"

These several and independent predictions, and their common fulfillment, are mutually confirmatory and explanatory of each other.

MRS. SPENCE'S LECTURES.

Mrs. Amanda M. Spence (formerly Mrs. Britt), in accordance with notices which appeared in our last, gave several lectures at Clinton Hall during the past week. Peculiar circumstances placed it out of our power to attend these discourses, and we thus regret our inability to give a general report of them, as we intended. We are assured, however, by a friend in whose judgment we have the fullest confidence, that the high eulogiums paid her in the West are fully supported in the lectures of Monday and Saturday evenings, during the delivery of which she was frequently interrupted by spontaneous bursts of applause.

At her lecture on Saturday evening, Mrs. Spence announced that she would deliver the closing discourse of the present series on Tuesday evening of this week, which will be after our present number shall have gone to press. This announcement, we understand, caused considerable regret to her hearers, and we have heard the desire ardently expressed that the Spiritualists of our city will rally and make such efforts as may be effectual in retaining her in our midst until she shall have more fully delivered her message. What her engagements may be we have not learned; but the reports of Western papers concerning her oratorical powers and performances, and the marked effects sometimes produced by her speeches, would seem a sufficient intimation to liberal-minded citizens of our metropolis, of the pleasure and profit they might derive from her labors among us, and of the propriety of such efforts as might induce her to remain among us even for an indefinite period.

Some account of the recent labors of Mrs. Spence at Boonville, Oneida county, this State, and of their wonderful effects will be found in Mr. Partridge's editorial correspondence in another column. It will be recollected that Mrs. Spence was present at the Kiantone Convention, last fall, and felt the magnetism of her presence and the thrilling power of her voice proved adequate to quell instantly a violent and malicious uproar, after which the disturbers of the congregation themselves listened with breathless silence to a speech from her of an hour's length. A reporter for the *Tribune* who was present pronounced her speech "far more eloquent and impressive than any feminine address" he had ever listened to.

A Princely Medium.

The British *Spiritual Telegraph* is informed that Prince Adelbert, the brother of the King of Bavaria, is not only a full believer in the facts of modern Spiritualism, but is himself a medium of a high order. It seems that, among the facts of the Prince's experience, he has lately been informed by the Spirits that an entirely new musical instrument is soon to be invented by them and put before the world. The same paper notes it as a singular fact that a similar announcement concerning a new musical instrument, has lately been made by the Spirits to a gentleman of the editor's acquaintance in England.

New Advertisement.

Read the prospectus of a new Magazine on the last page. The publishers promise much for the overthrow of the monarchy called Christianity. Let them work. Possibly they may accomplish *something* by their effort, whether the result be what they *intend* or not. If their aim prove abortive, they will have the satisfaction of knowing that the failure is not their fault.

SPIRITUAL LYCEUM AND CONFERENCE.

FIFTY-FIRST SESSION.

THE SAME SUBJECT CONTINUED

The Reporter was credibly informed that Dr. Orton had been speaking about ten minutes when he arrived, the purport of which can only be inferred from what was said afterward. In the first sentence that illuminated our intellectual opacity,

Dr. Orton said: It is the conclusion of reason, arising from a spiritual necessity, that every plane of human experience in the earth-life has its corresponding plane in the spiritual world. Hence evil influences as well as good are derived from thence because both good and bad Spirits are *en rapport* with like persons on the earth. Not only is this rationally true to the unbiased intellect, but it is the concurrent testimony of Scripture and modern seership. In the Garden of Eden we find an evil spirit successfully exerting his diabolical influence. [How the young lady on that occasion became, *a priori*, sufficiently depraved to create "the plane" necessary to attract an infernal visitation, seeing that she had but just been introduced to a *sinless man*—the only human society then extant—by the "Lord God" himself, and by him warmly recommended as an eligible match to the gentleman "made in his own likeness," the Reporter has to regret was left slightly obscure.] Then we have the demoniac possessions of the time of Christ and the apostles, when legions of evil Spirits exerted their influence, not only upon depraved humanity, but to the destruction of much good bacon. We have Swedenborg also, who testifies clearly to this truth. These, with modern seers, form an unbroken chain of evidence that evil as well as good exists in the spiritual world; each being alike potential upon this world according to our states; admonishing us to put on the armor of defence against the evil, "by looking to the Lord and surrounding ourselves with his sphere."

Mrs. French said: She believed she had witnessed every phase of spiritual manifestation extant, but she had seen nothing clearly traceable to Spirits that looked like malice or vindictiveness. Never met with one who did not regret the errors of the earth-life. Has heard of and seen mediums "possessed," as was honestly believed either by themselves or the spectators; but when have manifestations of unquestionable spiritual origin ever indorsed that doctrine? Something like a year ago, when a call was made by Dr. Hallock for facts indicating an evil purpose on the part of Spirits, she cited a case which, at the time, looked to her strongly indicative, if not fully demonstrative of an intention to injure. The case was reported, and some will remember it. The lady was thrown violently upon the floor, infuriated as if by gas, &c. From a better acquaintance with the individual and her antecedents, she is thoroughly satisfied that hysteria, and not the popular doctrine of demonology, of which she was a believer, was the true cause of the whole difficulty. All the genuine manifestations she has witnessed tend to virtue, and indicate a deep interest in the welfare of humanity. Whatever may have been the moral imperfections of the earth-life, the individual entering upon the other, begins to view things differently. One of her earliest experiences as a medium, was where a man had disinherited a son by will, and on entering upon the spirit-life, his first concern was to entreat his widow to repair the injustice he had done. She had wished the question continued for the sole purpose of giving her testimony to the true humanity, and the absence of all malice, revenge, and evil purpose on the part of spirits, as evinced by all the facts of intercourse she has ever witnessed.

Dr. Gray said: In alluding on a former occasion to the putting of new wine into Mosaic bottles, he did not make special allusion to Dr. Orton. What he meant is, the utter waste of making the Mosaic notion of rewards and punishments a receptacle of the truths of Spiritualism as at present revealed. The man who does so, sees all objects colored by rays of the Mosaic light. The poet on that plane tinctures all his inspiration with the Mosaic notion.

> "Do vengeance down to hell the aged sinner goes,
> With everlasting vengeance on his head!"

may be considered as a semi-inspiration, poured into a Mosaic bottle.

Dr. Gould could see no relation between "Mosaic bottles" and future punishment. The Mosaic doctrine of punishment did not embrace the future. He had shown in an *opinion* presented on a former occasion, that nobody could be damned prior to the dispensation of "grace and truth" revealed in the Gospel.

Dr. Gray explained that he meant by the term "Mosaic," the doctrine of retaliation.

Dr. Gould (apparently not much the wiser for the information), continued. Although Mrs. French has made her exodus from the faith in manifestations of evil from the other world, because such intercourse as the sphere recognizes is free from that element, so far as she has observed, yet it is well to remember that ancient Spiritualism was not without its numerous demonstrations of evil. Dr. Orton might have referred to Job, afflicted from head to foot with boils, and parting out from the humiliation of his own ash-bin upon the destruction of his whole property in oxen and asses. He might have cited the woful case of the Gadarenes, "which had dwelt a long time, and wore no clothes, neither abode in any house, but in the tombs." Here is an "unclean Spirit" clearly identified by name, which was *Legion*, (but whether given by raps or upset Luke does not say,) tearing a man's clothes from off his body, driving him into the wilderness, and a whole herd of hogs into the lake, and yet we are called upon for physical proof of the existence of evil intentions on the part of spirits! Some forms of disease, and he thinks he will be able to show by the time he reaches his eighty-ninth aphorism, disease in all its forms is the work of spirits, and as such is a physical manifestation or proof of evil.

It is a Calvinistic idea contended for by some spiritualists, that death has sanctifying influence; but the more progressive reformers, he is glad to know, have wholly abandoned that heresy. Death is not a reformer—he is more properly a "common carrier." Moreover, it is an opinion of some spiritualists of a high intellectual grade, that spirits aid us in our thoughts; and in fact that we are dependent upon influx from the spiritual world for ability to think at all. Now if this be but *half true*, there is evil proved to exist there, because it is manifested here in word and deed, which are the offspring of thought, which is the conjoint product of spirits and mortals, according to that very respectable hypothesis. Then we have the admitted doctrine of spiritual guardianship based on sympathetic affinity. What then must be the character of the spirit-guardians of pirates, murderers, etc.? When we take these things into consideration, the conclusion is inevitable that evil has potential existence in the spiritual world.

Mr. Levy said: It is known that Mrs. Levy (his wife) died on last Friday, and he has to announce to the Conference that he has received the happy assurance that she is notwithstanding alive and well. That it may be fully understood upon what grounds he rests his assurance, he would state the facts. There lived in his family for many years a German girl. She was much attached to Mrs. Levy who also in turn was kindly disposed toward Mary, which was her name. When they became spiritualists it was ascertained that Mary was a medium; but being a Catholic, she was, of course averse to the exercise of that peculiarity of her nature, and the subject was never pressed. About two years since she left his family and was married, and for the last three or four months they had neither seen nor heard from her; nor did he know at the time of Mrs. Levy's death where she lived. In short, there was no communication between the parties, and no way, therefore, by which Mary could be made acquainted with what had really occurred at his house. She is a truthful, honest girl, proved so by her daily life during a ten years' residence in his family—with no motive whatever to deceive, or to make a case of marvel, by an exaggerated statement. Mrs. Levy died on Friday last, at four o'clock, P. M., and the funeral took place on the following Sunday. On Monday he felt a great desire to see this Mary and as soon as he could spare the time on that day, he set out to find where she lived. Applying to a woman whom he knew to be acquainted with her, he ascertained that she lived in the eastern part of the city (some three miles from his residence); but was informed that she was not then at home, as she had gone over to the west side of the town to see a family (meaning his own) with whom she used to live. Returning immediately home, he met Mary at the door as she was about to leave. Going back with him into the house, she stated that on Friday night (Mrs. L. having died at four o'clock of the same afternoon) she dreamed of seeing her. The dream impressed her with the idea that something had happened, and she so stated it to her husband, who laughed at it as a mere idle notion. On Saturday night she dreamed of her again; that she came into her bedroom and laid her hand gently upon her forehead, but said nothing. This deepened her first uneasiness for the welfare of her old friend, but her husband ridiculed her fears as before. On Sunday night (directly following the burial nothing occurred), but on Monday morning, between four and five o'clock, as she lay in bed, *broad awake*, thinking of Mrs. Levy, the new Mrs. L. enter the room in her usual dress, and with her usual appearance. She walked directly up to the bed where she lay, took her by the hand, and bade her good-bye, saying she was going to the Summerland. She then turned, walked toward the door, and vanished from her sight. Mary then felt certain that her old friend had departed this life and notwithstanding the ridicule of her husband on the score of her superstition, determined to ascertain the truth of it, and he found her there in consequence of that resolve. Such are the facts; and from the knowledge he has of Mary's character for truthfulness and integrity of life, together with all the attending circumstances, he is satisfied that no mortal agency had anything to do with the strange experience of that simple-hearted girl. The satisfaction derived from her narrative can easily be imagined.

Dr. Hallock. It might well be thought time enough for all, as it doubtless is for many, the frequent recurrence to the evil nature and purposes of Spirits were the character and good reputation of the spiritual world alone involved; in that case we might safely leave the defense of the good name to its own care; but as it appears to be the law that he who wantonly or even ignorantly injures another does in reality inflict a greater injury upon himself, the question has a practical bearing, which makes the occasional step we can fill at rest just now. The testimony of Spirits as revealed to us in what they do which is the only real knowledge we have, is utterly at variance with the Mosaic economy which underlies the entire popular Church, engendered the night with respect to human nature. Moses founded his system upon will. The doctrine is if man will do this, then God will do that by way of retaliatory effect, and all our religious, legal and social notions as well as institutions, rest upon that shallow basis; a basis too shallow and defective to contain the "Gospel" which succeeded it, as we may learn from distinct assertion that the new vintage of forgiveness would not stay in the old bottles of retaliation, a basis utterly at variance with every spiritual fact of our own times, and within our own knowledge; that is demonstrated to be a fact in the way that we establish other facts, that is to say, through actual intercourse by the senses. Now the practical effect of looking at the spiritual world through Mosaic spectacles is to set the man at work in a perpetual tread-mill of impossibility when he might be usefully employed. Under that shadow of Egypt, he can neither be a learner nor a teacher, he can only stand still and groan; or it may be by way of varying his exercises a little, dance! As of old, they who adhered to Moses never found Jesus, though his presence in their decaying state and corrupted church was their daily prayer; so now the spiritualist who looks out upon humanity from the Mosaic observatory to catch the dawn of a better day upon the earth, will never find it from that stand-point of observation. He can not engraft the gospel upon the Gospel. It stands wholly upon Moses; one ray of the spiritual light that shone through Jesus would wither it forever, but so long as Moses lives in the affections and the philosophy of the reformer, the gallows will stand. What sanction from the spiritual world have we for our whips and halters and dungeons? It is not possible for the spiritualist to "run the race that is set before him," and yet it with Moses upon his shoulders. If he would get on, he must drop that dead weight even as Jesus did; he must look deeper than the will for the cause of human error, as Jesus did, as the spiritual world does, and then he will learn in some d—d, that all sinning and other sinfulness is born of ignorance and must die of knowledge, and then he will know as an inevitable consequence, positively what the facts of the spiritual world reveal to us, that man only and not devils—good only, and not evil—love only and not revenge, is immortal. Learning thus what really is immortal, he will then be in a condition to aid somewhat in bringing existing institutions to nearer accord with eternal truth, immortal reality and natural law, but not until then. With no better light than that reflected from Moses to guide him, and a whole legion of hypothetical demons to confound him, looking back instead of forward like Lot's wife, he can only become a petrifaction, a stumbling block in the path of natural progress, over which the industrious wayfarer must lift himself and against which the unwary one will damage his shins, until the obstruction finally sets itself obliterated by the kindly action of the elements and the attrition of broken china.

Dr. Gray. The notion of the early Christians and others, that demons or evil spirits were sent to infest people, and that they could be cast out by saintly persons, so cited as proof of modern diabolism, it is to be remembered, rests upon a very few facts and those very loosely stated. That they were mistaken, we have the evidence of our own experience; this experience shows, that relation or personal recognizance with spirits demands that we shall provide from our own side. From the lower side of our organs we may commune with the earth man, but we can touch the spirit-man only from the spirit-side; as for example, we can not become en rapport with Sylvia from that plane of sensuousness which is sensual desire, but from the spiritual activity alone, which predicates truth for the sake of good. The earth-side only can hold sympathetic intercourse with its sensual activity; and so of every other family of the individual. When we ask for facts subversive of this obvious experience, we get, instead, mesmerism—sympathy with mortals—hysteria or other disease, ancient demonology, the bad adventure of the Gadarene lunatic, etc. Why not insist on the reality of Pluto and Pan, because the Romans professed their faith in them? These loosely stated experiences set forth as proof, amount to nothing, must be made to be an undoubted spiritual fact showing a malicious purpose, and then the question is settled. The Mosaic hypothesis does not obtain in the spiritual world by authority of any facts yet known to him; if there be any, he would be glad to be informed of them.

Mrs. Newman: We all have our opinions upon this subject, and each must form his conclusion from the facts he supposes himself to possess. No man can arrive at a conclusion outside of what he deems to be evidence. She has this to contribute. During her early experience, and while the manifestations were new, they were strange and mysterious, and naturally she had the attention too thoroughly to leave time to analyze closely this important matter. This question of evil on the part of Spirits must be decided by reference to principle. If death does not change us, then does the depravity of the mind go there, though his gold does not, and so of all the passions and evil propensities characteristic of mankind on the earth. Mrs. Levy, as we are, returns to her friend, showing that she is Mrs. Levy still. But she is convinced Spirits do not always return inspired with the same evil passions with which they left the form. This is evinced by a prisoner who was shot in his cell during an attempt to murder his keeper. He died burning with revenge, only wishing to live long enough to complete the job; and she thought if that man ever manifested himself from the Spirit-world, that keeper would catch the outpouring of his wrath; but he never did; somehow death seemed to cool him to the extent at least of taking away the desire of vengeance in that direction. With respect to herself and the little home circle with which she associated, there never so much as heard or dreamed of such Spirits until Mr. —— wrote out to Mt. Lucas, informing them of his dreadful trials with the refractory Spirit of "Tom Paine," then began the tug of war, and her first battle was this. A girl who was a Methodist, and a member of a Methodist family, fully imbued with the Church idea of evil Spirits, was said to be infested by one, her mother, who had died insane, and had often attempted in her lifetime to murder the female. A number of mediums were got together, and, as was said, by Spirit-direction they were to perform a sort of holy exorcism by prayer and reading the Scriptures. At this juncture, not knowing a word of the programme, she was sent for. Entering the room, after to her [illegible] Spirits, it was said, "Francis Jackson Durfee, Dr. Murphy, at [illegible] Intercourse and the Stratford Mediums, and go!"

On arriving at the house she found the whole party on their knees in which position she was invited to join, but could not, being entranced. The girl wanted to get over, and was quite rebellious. Finally being entranced to succeed, she was made to say with great energy, "Get up, stop your praying, you are in more confusion than the patient," then laying her hand upon the head of the girl, she said with great force, "Get up!" Saying it a second time, she did get up. Then taking a glass of water in her hand, she said, "Drink." She did drink, and then sank down through perceptible close leaving a clear stage and no perceptible smell. She related several other cases of a similar nature, and concluded by expressing her firm belief that many Spirits are in very uncomfortable circumstances on account of their evils, which evils are reflected back upon us. She thinks that much may be done by us in the body to ameliorate the condition of Spirits. She felt she had done something in that direction herself and hoped to do more. She thinks the principal cause of healing is spiritual and through mediums in that they do not want us there until we are better prepared, feeling doubtless that there is quite enough of evil there already, and that entering upon the Spirit-life has, per se, no effect whatever upon the character or happiness of the individual. A. J. D. B. T. BALLOU.

PHILADELPHIA LEDGER ON SPIRITUALISM

FRIEND PARTRIDGE:—I am much gratified with your occasional notices of the facts which occur of healing the sick, the lame, and the blind, inasmuch as these were to be the signs of true discipleship which were to follow those called out and commissioned to go forth and dispense the benefits of that Gospel which is able to save both the bodies and souls of this fallen world. I refer especially to such facts as friend Moodie reports. I should think that if Spiritualists who are conversant with such facts would generally report them, well authenticated, it would soon effectually answer the much mooted question, "What good will Spiritualism do?"

The secular and *religious* press carefully avoid noticing such cases, even when they occur immediately under their observation, however eager they may be to get a subject for a paragraph. This being the case, it makes it the more necessary that the spiritual papers should publish them. As it now is, but comparatively few of the public get to know what is really going on in the world that is spiritual; for, as a general thing, Spiritualists abstain from introducing the subject, or even any remarkable case which comes to their knowledge, in promiscuous social gatherings, for fear of shocking the prejudices of those hostile to Spiritualism. Thus that portion of the public which do not admit spiritual papers in their families, piously conclude that the "miserable delusion" is dying out, until some startling fact occurs in their particular neighborhood, which again arouses their fears anew; but they soon relapse again to their wonted apathy. If the press generally were as ready to publish the remarkable cures which are everywhere occurring as they are to parade slang or any circumstance capable of distorting into falsehood or turning into ridicule, the public would soon be better informed than it is at present. But it is really gratifying to the friends of progress to witness the advances occasionally made in the right direction, in quarters where such "manifestations" were the least to be expected.

An editorial in the Philadelphia *Ledger* of January 27, 1859, is of that character. The *Ledger*-man, when the "knockings" first broke out at or near Rochester, and began to spread in that vicinity, hoped that they would not reach Philadelphia, or, if they did, that the civil authorities would take such measures as would effectually rid the community of such miserable delusions." This same *Ledger* in this short period of time becomes one of our most efficient helpmates perhaps, however, without intending it.

In the editorial above alluded to, he takes a cursory glance of phrenology, mesmerism, biology and Spiritualism, under the head of *Supernaturalism*, and excepting a few unfounded declarations, and a few slang phrases, evidently intended for the effect of bolstering the vision of such of his readers as would be horrified at the idea of the editor of the *Ledger* making any advances toward the "infidel doctrines" now so fearlessly promulgated by certain reformers, the editorial alluded to furnishes the texts and ample material with which there might be several *rational* sermons manufactured—valuable, because of the difficulty to get the audience of so large a class of orderly and pious people, who so studiously keep out of the reach of such dangerous doctrines. It is of little use to this class that we have lecturers of the highest order everywhere traversing the country, or that a few radical papers will publish such facts and phenomena, or principles which are far in advance of the ding-dong teachings of our fashionable churches, for the reason that it is at present utterly impossible to approach them. They will not attend the lectures, nor will they permit such papers to enter their dwellings, piously supposing that they are assisting to suppress the dangerous and "infidel doctrines" so fearfully spreading, and nullifying the labors of the "Church." Hence it is that the editorial alluded to is so valuable, inasmuch as it scatters a handfull of seed on soil so difficult to reach by those whose mission it is especially to sow such seed.

As the *Ledger* is the type of a very large class, I would like to notice a few of his points, without occupying much of your space. It is perfectly unaccountable how any one possessing the opportunities of observing and knowing the facts, should venture a declaration so palpably void of the truth, or of any evidence to support such a conclusion, as the following:

"It has been been noticed that a very singular proportion of those who go most deeply and sincerely into this Spiritualism, end by committing suicide: and the question thus has suggested itself to many minds, whether, if Spirits can and do communicate with mortals, and possess them, they may not be, and are not, after all, evil Spirits. In fact if Spiritualism were true, we should need to be very careful with what sort of Spirits we put ourselves in connection," etc.

As if it were any more dangerous to "put ourselves in connection" with persons (Spirits) from another country (sphere) of doubtful character, than the daily intercourse with which we pursue our ordinary avocations. And he seems wonderfully comforted that "Signor Blitz or Madame Bosco can make bells rap out replies quite as marvelous as any of the Spiritualists," which performances, by the way, have always yet proved to be such miserable imitations of the real phenomena, that the most bitter of the opposers turn away from them in disgust.

But I do not hear that Signor Blitz or any other of the mountebanks have imitated any of our remarkable cures. Thus our author, after flippantly passing over the surface of the realities and claims of Spiritualism, etc., asks the very pertinent question, "What, then, are all—phrenology, mesmerism, etc—mere cheats and delusions?" which he answers quite rationally: "By no means. Both have a foundation in truth. We have bodies, and we have souls; and the size and form of the head have much in them that enables us to judge of character. Yet of the essence of mind we know only its mystery, and there are powers of mind to communicate with mind otherwise, probably, than through the five senses, and by means not yet developed." • • • "Moreover, all these things are under a perfect system of law and orderly arrangement of cause and effect regularly operating. All seeming exceptions to this are only seeming."

These are wonderful concessions to come from such a quarter. It is, in fact, an abandonment of the whole outworks to the undisputed occupancy of the enemy, who, as a matter of course, will not fail to turn the guns on the principal fortress, which must eventually surrender at discretion.

FALLSINGTON, *March*, 1859. EBENEZER HANCE.

PSYCHOLOGY AND SPIRITUALISM.

AT BATTLE CREEK, MICH.

BROTHER PARTRIDGE: I am at present delivering a course of lectures upon "Psychology" in Battle Creek, Mich., the acknowledged head-quarters of Spiritualism in the State. My lectures have been largely attended by an intelligent and appreciative audience, composed of all religious denominations, and I have had complete success in finding psychological subjects each night, with which to amuse and instruct the attendants. After performing various experiments, showing the power of a positive mind over a negative one, I show the people the difference between Psychology and Spiritualism, or where the psychological influence ends, and the spiritual begins.

Though operating night after night as a psychologist, I am also a "medium," having the "gift of tongues," the "gift of healing," and other demonstrations of Spirit-power, and am always aided, more or less, in psychologizing my subjects by surrounding Spirits, that have thrown off their physical forms. Being both a psychologist (doing all, and more than all, Prof. Spencer, Grimes, etc., have ever done), and a Spirit-medium, I heartily pity the ignorance of those who assert that *Spiritualism* is nothing but *Psychology*.

In this place I have met with Mr. W. Anderson, the Spirit-artist, who has justly acquired a fine reputation in the West, for taking the portraits of friends long deceased. This is a new and wonderful development of the nineteenth century. Some sixteen or more of his paintings in this city, have been readily recognized and claimed by their friends. It is creating quite a commotion in this vicinity. With these pictures he has given some very remarkable tests such as no skepticism can decently gainsay. I have obtained for myself two paintings through Brother Anderson, that I hold above "all price," with tests that ought to convince any man capable of reason. Being a medium, these Spirit-friends personated themselves *through* me, and presented themselves to me, said they should sit for their portraits; described their Spirit-clothing, the crown, tassel, cross, etc., all of which I sacredly kept to myself till the paintings were produced—and lo! they corresponded perfectly with the previous descriptions I had received from the Spirits; and through another medium I also received the name, making the test a double one.

Mr. John Barbour, a prominent citizen here, has obtained correct and beautiful likenesses of two deceased children, and with the little boy the following test: The Spirit-artists were enabled to produce a *fac simile* of the *collar*, both as to form and size, worn in the earth-life. It is exceedingly gratifying to the parents.

Dr. G. Haskell, with whom you are probably personally acquainted, has procured the portraits of two loved daughters with tests as remarkable as they are satisfactory. Others also have obtained splendid pictures and striking tests, to whom investigators can refer.

I purpose to have ambrotypes taken of these paintings *à* mind, sending specimens to the different spiritual editors. At some future time you will probably have the pleasure of meeting Brother W. Anderson in New York. You will find him a noble and most excellent man, worthy the mediumistic gift he possesses.

Spiritualism is progressing rapidly through the Western States; and believers everywhere may well look up, for their "redemption draweth nigh. J. G. SEARS.

SPIRIT POETRY.

FRANKFORT, MONTGOMERY CO., IOWA, *March 13, 1859*.

MR. PARTRIDGE—*Dear Sir*: With pleasure I send you a few verses composed by George Washington, through the mediumship of Miss C. A. Bolt, a young lady who has recently become partially developed as a trance-personating medium, so called. Her first manifestations created great surprise in the family, they being unacquainted with such phases of mediumship. Accordingly a physician was called, who pronounced her case hopeless. A second physician, expressing a like opinion, gave the family much pain. But thank God that he has hid these things from the wise and prudent, and revealed them unto babes!

There are many earnest inquirers in this vicinity, and this is the first medium that has been developed in the neighborhood. The subject is being investigated by all parties in lyceums and private debates, thereby scattering a general knowledge of the beautiful teachings of nature's God, and the harmonious operation of all his holy and divine laws. We hope to still increase in numbers and strength until the beautiful and sublime doctrines of Christ, taught in purity and practiced with charity to all, shall make many happy families rejoice with joy unspeakable in this distant portion of the "Far West." Fraternally yours, OWEN BANCROFT.

Father, while on earth I dwell,
May I do my duty well,
Every cross and burden bear,
Sharing well thy tender care.

Cheerly through the gloom pass on,
Praying most when most forlorn;
Watching most 'mid darkest hours,
Treading most 'midst brightest flowers.

Clinging closest to thy side,
When most dangerously tried,
By the evil voice within
Tempted to some darling sin.

Through the fire and through the flood
Lead me safely, O my God!
Whatever the trial be,
Let it not o'ermaster me.

Grant that I in heaven may sing,
Praise to thee my God and king;
Teach me how to walk aright,
By my shelter day and night.

Joyous I await the day
When all cried shall pass away
And when life and toil are past
Take me home to thee at last.

C. A. BOLT, *Medium*. GEORGE WASHINGTON.

PAST AND PRESENT.

BY [illegible] RIFLEY.

Men used to think, long time ago,
Of every tempest's quaking,
That God his anger there to show
Has universe was shaking.

But we no anger can perceive
In such displays of power,
And gratefully do we receive
The blessings of the shower.

So on reviewing days of old
The God men held in terror
To be our Father, wise and kind,
And only man in error.

Men once were wrong, as we now see
Thraldom in superstition
That we are wrong, may it not be,
Believing in perdition?

LAWRENCEVILLE, ALLEGHANY CO., PA.

THE MOVING MENTAL WORLD—THE NEWS.

CAUSE OF THE INDIANS. Within the last few days several public meetings have been held in the city of Philadelphia, at which the principal citizens took part, to take into consideration the condition of the American Indians, and devise means to correct the abuses to which they are subjected particularly on the Pacific coast, from the encroachments and avarice of the whites. Two of these meetings were held at Jayne's Hall, and another at Sansom-street Hall; and the spirit manifested by those present was of the most encouraging character. Several citizens proposed to make part of one hundred individuals to subscribe one hundred dollars each for the good of the cause. Mr. Beeson was present, and spoke. A meeting in the same interest has also been recently held by the Progressive Friends at their meeting-house at Longwood, Bucks county, at which a very warm feeling on the subject was manifested. Two other meetings, at about the same time, were held at Washington—one before the "Young Men's Christian Association," and the other at the Rev. Dr Smith's (Congregational) Church. At these meetings at the national capital, several native Indians from Kansas were present. The journals of Philadelphia and Washington, and particularly the *National Intelligencer*, and also the Indian Department at the capital, express a warm sympathy in the objects of these meetings. The great difficulty is the correction of these abuses, according to the Department, is in procuring honest men to send among the Indians. J. S. ORNE,
Secretary of the Indian Aid Association, 55 Broadway.

A WELL CAVED IN.—About 10 1-2 o'clock on Tuesday night, an old well at the corner of Hester and Eldridge-streets, which had been flagged over for many years, caved in, taking with it about ten feet of the sidewalk. Fortunately no one was hurt. Capt. Davis, of the Tenth Ward took the necessary steps to prevent pedestrians from falling into the hole. There are several other old wells in the neighborhood in a highly dangerous condition.

EXECUTION OF THREE CRIMINALS.—NEW ORLEANS, FRIDAY, March 18, 1859.—Three criminals, Henrich Haas, Peter Smith, and Joseph Lindsey, were hung today, all on one scaffold. They all confessed their crimes just previously to the execution.

STRYCHNINE WHISKY.—The annual report of the Inspectors of the Philadelphia County Prison shows that the cases of *mania-a-potu* are fearfully on the increase. This is occasioned by the introduction of strychnine and other poisonous drugs into those liquors which are now the common drink of so large a portion of the people.

VERMONT is to have a fast day on the 8th of April. All the New England States have now appointed fasts during that month.

A MAN COMING TO LIFE AT HIS OWN FUNERAL.—On Friday the 18th ult., a man named John Koch, while engaged painting on the third story of a house in Orange, fell to the ground, and was taken up for dead. He was conveyed to his residence, laid out, and his afflicted relatives and friends in due time proceeded to make the usual arrangements for the funeral, which was appointed for Sunday. Shortly before the hour appointed on that day, the body exhibited signs of returning animation, and in a few moments afterward, to the astonishment of all, the young man in the coffin, who was of course believed to be dead, was able to converse with his friends! It is a singular case, and the man's escape from being buried alive was truly miraculous. The physicians, however, pronounce his present condition as extremely critical, and it is doubtful whether he may survive the injuries sustained by the fall.

HEAVY AFFLICTION.—During the first three weeks of March says a Boston paper, Mr. Thomas Vance, of Lyndon, Me., has buried six children. The disease which thus swept away nearly a whole family was typhoid fever of a very malignant type.

ANOTHER.—Miss Margaret E. McDonald died in Hardy County, Va., on the 9th ult., being the tenth member of her family—including her parents—who have died in the last five months. Only one sister now remains out of a family of eleven.

THE SICKLES TRIAL.—A correspondent of the Philadelphia *Bulletin* says: "Mr Sickles has employed an experienced corps of phonographic writers to report his trial verbatim for publication in pamphlet form. It will comprise a history of the lives of Key and Sickles up to the day of the tragedy. The plan of the prosecution—I have it from unquestionable authority—will be for the District Attorney to first prove the killing of Mr Key and then rest the case. The defense will then be, most probably, to make the crime justifiable, and to do this, evidence of character will be admitted involving the circumstances of the illicit connection, which will subject witnesses to a rigid cross-examination. It will then be incumbent on the prosecution to introduce evidence touching the character of the defendant. There are a host of reporters and correspondents here from the distant press who intend taking notes of the trial. Not one half of them can be accommodated in the illy arranged Court-House, and there is an evident disposition on the part of certain officers of the Court to oust many of them. The fact may be disguised as best it may, there is an attempt being made, constantly, to create an impression in Mr Sickles's favor. There is, however, a reaction here in public sentiment among the people and press. The District Attorney is busy collecting material facts of evidence, and is not to be hurried on to trial by the immense array of counsel employed by Sickles, comprising, as it does, no less than six lawyers, all of whom appeared in Court ready to demand a trial as soon as the indictment is written for the presentment made week before last by the Grand Jury. The District Attorney is purposely withholding this, as he has the right to do.

BIGOTRY AND HYSTERIA IN—. About a week ago, a domestic named Ellen Vaughn employed at the Union House in this city, had her ears perforated for the purpose of wearing ear-rings. The operation was performed in the usual manner, and with the usual results at the time. On the second day after the piercing, her ears commenced swelling, and she, supposing nothing serious, left employment, and went home. The third day the swelling and inflammation increased rapidly, when she became deaf, blind and speechless, and palsy set in, and for three days the unfortunate suffered terribly, when death relieved her. We have never heard of a death by this operation, but we are told by those who have had their ears pierced, that it is extremely hazardous, and is often attended with great pain. *Troy Budget.*

SEASON FOR M.—In South Carolina the birds are well to be heard, and the young figs are as large as a pigeon's egg. In Florida the air is heavy with the fragrance of orange blossoms, and the thermometer stands at 80 in the shade.

RATE OF AMERICAN COTTON.—John Kobler, Esq., the Commissioner appointed by the United States Court, has advertised Antioch College and the lands in its immediate, for sale on the 20th of April next.

THE COMING WHEAT CROP.—The Secretary of the New York State Agricultural society has made the following estimate of the comparative yield of the wheat crop of 1858 and 1859 in the United States:

Estimated product for	1858	1859
New York	22,000,000	20,000,000
Pennsylvania	20,000,000	20,000,000
Virginia	20,000,000	18,000,000
Kentucky	10,000,000	8,000,000
Ohio	25,000,000	22,000,000
Indiana	15,000,000	15,000,000
Illinois	16,000,000	14,000,000
Other States	40,000,000	42,000,000
Total	168,000,000	158,000,000

INDIAN TROUBLES.—CHICAGO, WEDNESDAY, March 23, 1859.—The Jasper county (Iowa) *Free Press* of the 17th inst. says that considerable excitement exists at Spirit Lake, arising from a fear of the Indians, numbers of whom are expected hunting in the vicinity. Two were arrested, but afterwards escaped. They were recognized as having belonged to Inkpadutah's band, who were engaged in the massacre some eighteen months since. Subsequently, fourteen Indians were taken, including Inkpadutah's brother-in-law. A band numbering one hundred and fifty are reported hunting about Heron Lake, and preparations are being made to send scouts to reconnoitre. Sentinels have been stationed, and strict watch of the movements of the Indians is kept day and night.

RAILROAD CONVENTION.—CINCINNATI, WEDNESDAY, March 23, 1859.—The Convention of Southern and Western Railroads met this evening. Thirty-two roads were represented by sixty delegates. Mr Hubbard, of the Little Miami road, was chosen President, and Mr. Anderson, of the Fort Wayne road, and Mr Devereaux, of the Steubenville road, Secretaries. A Committee of ten was appointed to arrange time schedules from New-York to St. Louis, via Philadelphia and Baltimore and Cincinnati. They will report in the morning. The session was harmonious, and a good spirit prevailed.

AN IMPOSTOR.—FORT EDWARD, N. Y., March 23, 1859.—The Committee who were recently appointed to watch Mrs Hayes the woman who pretended to have lived two years without food, have reported that she is an impostor.

EX-GOVERNOR DAVID CAMPBELL of Virginia died in Abingdon, Virginia, on the 19th instant, aged eighty years. The deceased was a Major in the Twelfth Regiment United States Infantry during the war with Great Britain, and served with great credit on the Northern frontier.

A PHILADELPHIA Court has decided that a false entry by a clerk in the books of the firm is forgery at common law, and must be punished as such.

ANOTHER REVOLUTIONARY SOLDIER GONE.—Died at Remson Corners, Medina County, Ohio, Jan. 18, John Ward, aged 99 years 7 months and 19 days. He was born in New Haven, Conn., May 29, 1759.

PROF. NOAH PORTER has accepted the Dwight Professorship of Biblical Theology in the Yale Theological Seminary, made vacant by the death of Dr. Taylor.

TROOPS FOR NORTHERN NEW YORK.—A company of United States troops has been ordered to Plattsburgh. The movement is supposed to have reference to the protection of the United States Government Reservation against squatters, who have heretofore given some trouble.

DIVORCE IN INDIANA.—The divorce law of Indiana, as amended, requires according to the Lafayette *Courier*, first that the applicant shall have been a bona fide resident of the State for one year preceding; second, abandonment for one year; third, service ten days, or publication thirty days instead of fourteen; fourth, if the defendant files a cross petition the suit can not be withdrawn by the withdrawal of the original petition; fifth, the Court to decree such alimony as circumstances shall render just and proper; sixth, a divorce on account of the misconduct of the wife gives the husband the same title to her property as if she were dead. A new section authorizes the opening up of decrees in certain cases within two years as to custody of children and allowance of alimony, but not so as to marry the divorced parents.

ARTESIAN WELL.—A company in Norfolk, Va., are boring an artesian well to supply the city with pure, cool water, for the purpose of drinking, washing, manufacturing, extinguishing fires, &c. They expect to accomplish the object by boring a few hundred feet.

THE BOSTON *Transcript* gives the following notice of the death of the historian Henry Hallam.—Henry Hallam, the eminent English historian and critic, died on the 23d of January, six days before the death of Prescott. He had reached the great age of eighty-seven years having been born in 1774. Mr Hallam, at an early period, was a regular contributor to the Edinburgh *Review*, contemporaneously with his friend Sir Walter Scott, and was one of the most active friends of Mr Wilberforce in his movement for abolishing the African slave trade. In 1840 he received one of the two prizes given gold medals instituted by George IVth for eminence in historical composition, the other being awarded to Washington Irving. It was on the death of Mr Hallam's son, who was engaged to be married to his sister that Tennyson wrote his "In Memoriam." Mr Hallam's works are, "The Constitutional History of England," "The History of Europe during the Middle Ages," "An Introduction to the Literary History of Europe during the Fifteenth, Sixteenth, and Seventeenth Centuries."

THE JACKSON monument, at the battle-ground, New Orleans, has reached the height of 70 feet, and has cost $ [illegible]

MR BOGUE publishes a correspondence with Messrs Routledge, by which it appears the latter have offered £1,200 for the copyright of his lectures on the Art of Money-Making, with the right of immediate publication. Mr Barnum declines, and publishes the last as a testimonial to his ability to lecture on the subject.

FROM EUROPE.—The steamship Nova Scotia arrived on Wednesday last, bringing Liverpool advices to the 5th inst. A jar in the attitude of Monarchy and Peter Napoleon's resignation of the Ministry of Algiers, had given great hesitancy to the funds in Liverpool and on the Continent. M. Laubat succeeds Prince Napoleon who is it is rumored to be appointed Grand Admiral, or according to another report to be soon recalled. It is said that Count Cavour will resign, but this is not yet confirmed. The Troops had not yet been withdrawn from Rome. The Neapolitan exiles had forced the captain of the vessel in which they were to be transported to Spain, to stop at Genoa, where they landed on the 4th. There the refugees are enjoying the shore of a free country, and are cheered by the public and the journals. The Maynooth Bill was the general topic of discussion in England. It was strongly demurred to, and encounter great opposition. Cotton had advanced. Breadstuffs were dull. Consols closed at 96 1-2 and 96 1-4.

GRAPES IN A COLD REGION

THE CULTIVATION AND REARING OF GRAPES FOR TABLE USE.

The question has often been asked, which is the best mode of cultivating grapes, and how shall we protect them in fall from early frosts? Many plans have been suggested and some have succeeded but with great pain and expense to the cultivator. The following plan is one I have often tried, and found it to be perfectly successful:

1. Prepare the ground by spading to the depth of from twelve to fifteen inches around the place, into a bed, so as to carry off the surface water freely.

2. Use no manure of any description whatever as it only serves to force the vines into an undue growth, and leaves the wood in the fall tender and unripe. A moderate, healthy growth is preferable.

3. Procure about seventy poles, about nine feet long; bore a hole near the top of each pole; set them in the ground where you wish to plant your vines at a depth sufficient to have them stand firm and from six to nine feet apart but not in a row.

4. Select strong two-year-old plants from some reliable nursery; plant one vine by each pole; bend it back to two eyes of last summer's growth; mulch to prevent summer evaporation.

5. After the vine has taken root sufficiently, train it around the pole in the form of a corkscrew, take off all the laterals above one eye, to prevent the fruit buds from bearing. When winter sets in lay the vine down to the bottom of the pole, and cover it with straw or any other light article.

6. Early in spring when the severe weather is over uncover the vine and take off the bud of the last year's laterals close to the fruit-bud; bend back to within one foot of the top of the pole; attend to the laterals through summer the same as last year. Early in autumn, before the first frost comes take a small cord or wire, tie it fast to the top of the vine, and pass it through the hole in the top of the pole, make the end of the cord fast to a small stake, look out for the first frost—that destroys the vine of its foliage and ripens the grapes. When there is danger of a frost, loosen the cord and the vine will fall gently to the bottom of the pole; then cover it over with straw or hay for the night. The next morning, at sunrise, take off the hay or straw, and raise the vine to the top of the pole and fasten with cord—when you have your vine with its foliage and fruit, uninjured, while vines that have been unprotected will be stripped of both.

Those who follow the above directions will find therefrom amply repaid by having good, edible grapes. SAMUEL MATTHEWS. De Kalb County, Feb. 19, 1859.—[*Prairie Farmer.*

HAPPINESS ON SMALL FARMS

Nichols, an eminent writer of another school, says:—"The small farms of from five to ten acres, which abound in many parts of Belgium, closely resemble the small holdings in Ireland. But the small Irish cultivator exists in a state of miserable privation of the common comforts and conveniences of civilized life, while the Belgian peasant-farmer enjoys a large share of these comforts. The houses of the small farmers in Belgium are generally substantially built and in good repair; they have usually a separate room in the attic and two chambers connected with the house apparent—a cow, a granary, an oven, a potato house, with a roomy cattle stall, pigsty, and poultry loft. The houses generally contained decent furniture, the bedding was sufficient in quantity, and while the scrupulous cleanliness of the Belgians was everywhere conspicuous, an air of comfort and prosperity pervaded the whole establishment. In the cow houses the cattle were supplied with straw for bedding; the manure was carefully collected in tanks; the dry leaves, potato tops, etc., had been got together to ferment; and heaps of compost were in course of preparation. The premises were in neat and compact order, and a rigid economy was everywhere apparent. The family were decently clad, neither ragged or slovenly. The diet consisted of bread and milk, the dinner being usually composed of a mess of potatoes and onions with some slices of bacon. . . . I need not point out the striking contrast of the modes of living here described with the state of the same class of persons in Ireland."—[Inquiry into the Condition of the Poor in Holland and Belgium.

A PARIS MUSIC SALOON

It is incredible to see the sums of money lavished on Parisian buildings, in gilding, carving, and costly iron work. It is said that $[illegible] millions will be invested in buildings along the new streets running between the Madeleine and the Chinese Antin, and the Boulevard de Vincennes, alone. There are two hundred petitions for licenses to open singing cafés, on one division at the moment at the Prefecture of Police, and each proposes to open a splendid establishment. One has been opened the other on the Boulevard de Sebastopol, which really merits a description. Its name is El Dorado. You first enter an immense hall, where the pewter bar-pieces set on an immense throne of carved wood. Behind there is an immense mirror in an elaborately carved frame, and all around the hall are groups in plaster, of young girls surrounded by children or satyrs. Passing through this hall you find three large doors opening into a rotunda two stories high; arches as wide run all around the rotunda, three of them being occupied by a stage on which the singers or the actors appear, for it is intended to give theatrical performances here occasionally. On the second floor there are likewise sixteen arches, but these arches are formed of caryatides of women which seem to sustain the cupola; each of them bears the attributes of music or drama. The cupola represents an immense conch shell; the shell are indicated by coarse girls in plaster, each in advance the other's navel and disappearing. There is a chandelier between each arch on the down stairs, and between each arch on the upper stairs, and gas-burners should have hung from the cupola, giving enough light to exhibit the rich gilding, painting and carving of the roof. Around the balcony of the cupola are magical and musical masks in bronze, whose mouths are the apertures of ventilators; between each of them are medallions of celebrated musical performers, held by genii. On the street is the promenade saloon, lighted by five Bohemian chandeliers on the Boulevard de Sebastopol, and by ten gilded chandeliers. *Cor. Boston Traveller.*

"Wise steps have thousands, ten destructive glasses,
More full, more fatal, have ten thousand steps!"

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

SPIRITUAL TELEGRAPH.

[illegible]

[illegible] Herald. — [illegible]

[illegible]. — [illegible]

Investigation. — The Telegraph is one of the oldest and among the best of the spiritual papers, and [illegible] as well as worthiest.

[illegible]. — Mr. Partridge is widely known as a man of talent and liberal sentiments, and although we cannot [illegible] the Spiritualism, it does not lie in our mouths to impute to him any unfavorable motives in the conduct of his journal, as we must in honesty believe. [illegible] of this subject, the Telegraph has no superior.

Dodge Spiritualism and Science. — [illegible] to the Illustrated [illegible] Spiritual, but [illegible] entitled to a high place as a literary and scientific journal.

[illegible] Investigation. — Those who have [illegible] are making a different part of the [illegible] and find the Telegraph much ahead of the [illegible] most [illegible] of papers.

Influence Cause. — The Telegraph, under [illegible] and management, is now [illegible] discussions and [illegible] the various phases of the [illegible] with good number and [illegible] ability.

The Telegraph is the leading organ of the [illegible] Spiritualism [illegible] and is edited with [illegible] ability. [illegible] for [illegible] of modern Spiritualism, and we [illegible] those who are interested [illegible] Journal.

Charles Partridge, Esq., Editor and Publisher of the Spiritual Telegraph, New York, has [illegible] for an exchange. The paper is filled with [illegible] extraordinary spiritual revelations and [illegible] to [illegible] the [illegible] — [illegible] a much valuable [illegible] in its editorials. — [illegible] Sun.

Partridge's Spiritual Telegraph is a weekly [illegible] paper, [illegible] to the Illustrated [illegible] Spiritual [illegible] — [illegible] Herald.

Spiritual Paper. — We have just been favored [illegible] with the first number of the seventh volume of the Spiritual Telegraph, [illegible] Chas. Partridge, New York. It is a large [illegible] paper of twenty pages, [illegible] for varied and [illegible] to have been contributors to its columns. We should [illegible] the [illegible] of the present Spirit publications. — *Sun Journal.*

Spiritual Telegraph. — A weekly paper devoted to the principles and practice of Spiritualism, by Charles Partridge, 125 Nassau Lane, New York, at $2.00 per year. This is a publication which has [illegible] in its high [illegible] and character [illegible] Spiritualism [illegible] — *Rock Free Int.*

The Spiritual Telegraph. — This is the oldest and largest spiritual paper published, being a weekly of twelve pages. Its contributors are from the ranks of scientific and enlightened minds everywhere, and the mass of information published in its pages is truly astonishing. Mr. Partridge is an enthusiast in his [illegible], but a [illegible] business man, and has [illegible] to such, given zest and enlivener to the [illegible] contained which appear in the Telegraph. [illegible] — *Genesee County Herald.*

THE FARM AND DAIRY

A GREAT DISCOVERY!

[illegible]

VITACOPIA.

FAMILIES and PERSONS [illegible] Celebrated Family Medicines [illegible] and [illegible] 2 Park place, New York.

[illegible] TELEGRAPH

[illegible] PARTRIDGE'S CATALOGUE

[illegible]

125 NASSAU LANE NEW YORK.

[illegible]

Spirit of the Morning Land.

By [illegible]. [illegible]

Light of the Dawn Series.

By [illegible]. [illegible]

Light of the Golden Age. — A Poem.

By [illegible]. [illegible]

Spirit Lucubrations.

By Dr. [illegible]. [illegible]

The Spiritual Telegraph.

[illegible]

The Telegraph Papers.

[illegible]

The Spiritual Tract. Vol. I.

By [illegible]. [illegible]

Tracts [illegible]

[illegible]

Spirit Manifestations.

[illegible]

Spiritual.

[illegible]

Spiritualism. Vol. II.

[illegible]

Physico-Physiological Researches.

By Baron von Reichenbach. [illegible]

Discourses from the Spirit World.

By [illegible]. [illegible]

The Sacred Circle.

[illegible]

Philosophy of the Spirit World.

[illegible]

A Review of Dodd's Revolutionary Theory of the Spiritual Manifestations.

By W. [illegible]. [illegible]

Sources of Present.

By Andrew Jackson Davis. [illegible]

Billing's Pneumatology.

[illegible]

The Approaching Crisis.

By [illegible]. [illegible]

Light from the Spirit World.

[illegible]

Spirit's Divine Revelations.

[illegible]

A Chart.

[illegible]

The Present Age and the Inner Life.

By Andrew Jackson Davis. [illegible]

The Spiritual Telegraph.

By [illegible]. [illegible]

Scenes in the Spirit World. or Life in the Spheres.

By Rebecca Jane [illegible]. [illegible]

The Pilgrimage of Thomas Paine.

[illegible]

The Universal Family Physician.

By Mrs. [illegible]. [illegible]

Tracts from Spirit-Land.

By Rebecca Jane [illegible]. [illegible]

The Land of Spiritualism.

[illegible]

The Worker and his Work.

A Discourse delivered before the Young Men's Christian [illegible]. By R. [illegible]. [illegible]

Spiritualism: its Phenomena and Significance.

[illegible]

Dr. Hare's Lecture at the Tabernacle.

[illegible]

The Child and the Man.

[illegible]

The Land of Spiritualism.

[illegible]

SPIRITUAL BOOKS BY OTHER PUBLISHERS.

The Great Harmonia. Vol. I. The Physician.

By A. J. Davis. [illegible]

The Great Harmonia. Vol. II. The Teacher.

By A. J. Davis. [illegible]

The Great Harmonia. Vol. III. The Seer.

By A. J. Davis. [illegible]

The Great Harmonia. Vol. IV. The Reformer.

By A. J. Davis. [illegible]

The Harmonial Man.

By A. J. Davis. [illegible]

The Philosophy of Special Providence.

By A. J. Davis. [illegible]

Free Thought in Religion.

By A. J. Davis. [illegible]

The Magic Staff.

An Autobiography of A. J. Davis. [illegible]

The Philosophy of Spiritual Intercourse.

By A. J. Davis. [illegible]

The Penetralia.

By A. J. Davis. [illegible]

The Harmonia, or the Universe Without.

By [illegible]. [illegible]

Hymns of Spiritual Devotion.

[illegible]

Comparison of the Theological and Spiritual Writings of Swedenborg.

[illegible]

Biography of Swedenborg.

By J. J. G. Wilkinson, M. D. [illegible]

Heaven and its Wonders,

The World of Spirits, and Hell. By Emanuel Swedenborg. [illegible]

The Conflict of Ages Ended.

[illegible] "Conflict of Ages." By Rev. [illegible]

Spiritualism Explained.

By [illegible]. [illegible]

Philosophy of Life.

[illegible]

New Testament Miracles and Modern Science.

By [illegible]. [illegible]

[illegible] Spirit.

[illegible]

The Leading of the Pictures.

[illegible]

Millennial Dawn.

By Rev. [illegible]. [illegible]

Library of Humanity.

By [illegible]. [illegible]

Sacramental and Sacred Melodies.

By [illegible]. [illegible]

What's o'Clock?

[illegible]

Messages from the Superior Spirits.

By [illegible]. [illegible]

Spirit of Spirit Intercourse.

By [illegible]. [illegible]

Spirit World Real, not Mythical.

By [illegible]. [illegible]

Phenomena of Modern Spiritualism.

By William S. Barrett. [illegible]

Spirit Times—Odes.

By [illegible]. [illegible]

Pneumatism.

By [illegible]. [illegible]

The Lily Wreath.

By [illegible]. [illegible]

Modern Spiritualism.

By [illegible]. [illegible]

Astonishing Facts from the Spirit World.

By [illegible]. [illegible]

The Bible. Is it a Guide to Heaven?

By [illegible]. [illegible]

The Bouquet of Spiritual Flowers.

By [illegible]. [illegible]

The Rationale of Spiritualism.

[illegible]

DR. WEISSE'S SPECIFIC METHOD FOR TREATING DISEASE

DRS. CURTIS & WEISSE [illegible]

Nervous Headache. — [illegible]

Croup and Quinsy. — [illegible]

Fever and Ague. — [illegible]

Diarrhœa or Bowel Complaint. — [illegible]

Dysentery. — [illegible]

Cholera. — [illegible]